The Christian Century

A Journal of Religion

The Conversion of a Militarist

By Edwin Henry Wilson

The Holy Treasure

By Arthur B. Rhinow

The First Test of the Peace Pact

An Editorial

Fifteen Cents a Copy—Sept. 4, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

September 4, 1929

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS — EDWARD SHILLITO
ERNEST THOMAS — ERNEST W. MANDEVILLE
CHARLES T. HOLMAN — GEORGE B. WINTON
EDGAR DEWITT JONES — JOSEPH MYERS
E. TALLMADGE ROOT — EDWARD LAIRD MILLS
A. A. HEIST — WILLIAM S. ABERNETHY
FRANCIS P. MILLER — WILLIAM P. LEMON
JOSEPH MARTIN DAWSON — P. O. PHILIP
HUGH J. WILLIAMS — T. T. BRUMBAUGH

Entered as second-class matter February 28, 1902, at Chicago, Ill. under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

$4.00 a year (ministers, $3.00). Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1075
- The First Test of the Peace Pact 1078
- The Ministry Stands Fast 1080

Safed the Sage 1081

Contributed Articles
- The Conversion of a Militarist, by Edwin H. Wilson 1083
- The Best Things Bunyan Never Said, by John S. Zelie 1087
- The Holy Treasure, by Arthur B. Rhinow 1089

Books 1091

Correspondence 1092

News of the Christian World
- British Table Talk 1094
- Special Correspondence from India 1096
- Correspondence from the Pacific Northwest 1098
- Special Correspondence from the Southwest 1100

Contributors to This Issue

EDWIN HENRY WILSON is a Unitarian minister of Dayton, Ohio.

JOHN SHERIDAN ZELIE, Minister at Daytona Beach, Florida; spending the summer preaching in Great Britain under appointment of the Committee on International Friendship.

ARTHUR B. RHINOW is pastor of the Ridgewood Presbyterian Church, Brooklyn, N. Y., and a frequent contributor to The Christian Century.

CARL KNUDSEN, author of the article on "A Labor Day Revival Meeting" in last week's issue, who was erroneously designated as professor in Boston university, is pastor of Central Square Congregational church, Bridgewater, Mass. We sincerely regret the error.

Sackcloth and Ashes

The First Reader is in deep disgrace. He sits in sackcloth and ashes, not daring to lift up so much as his eyes unto heaven. Shame is his garment and penitence his food. Will a just editor ever again allow him to first-read? And will two excellent and ordinarily amiable contributors ever forgive his temporary lapse from sanity—or believe that such a complete lapse could be only temporary? His sole comfort is the mantle of anonymity behind which he is mercifully hidden from the taunts and jeers of the intelligent.

If full and detailed confession must be made as the condition of absolution (if any), the ghastly truth is that, in a moment of mental aberration, he ascribed to Carl Knudsen, who wrote the article entitled "A Labor Day Revival Meeting," the style and station of Professor Albert C. Knudson of Boston university. The editorial error in the "Contributors' Box" was natural enough. The editor was a thousand miles away and the managing editor six thousand, and the office boy who was putting the paper together started the trouble. All Knudsons and Knudsens look alike to an office boy. Minor distinctions are too subtle for his limited intelligence. All his error needs is a simple correction and a formal apology.

But the First Reader, who really knows one of these men and knows about the other, picked up that natural error and not only made it his own but burbled on merrily for half a column about the pleasurable surprise of finding a professor of theology writing an evangelistic article and an eminent philosophical personalist contributing so helpfully to the observance of labor day. All of which is very nice and edifying in the abstract, but wholly irrelevant to the concrete situation. The First Reader preached the right sermon from the wrong text.

One subscriber, among the many who have noted this error and written in about it, said that it shook his faith in editorial omniscience. If The Christian Century erred in one matter that he personally happened to know about, how can he ever again trust it about matters that he does not know about? Falsum in uno, falsum in omnibus—and all that sort of thing. I hope he won't take it so seriously as that. Let him, if he must, henceforth view with suspicion the utterances of all First Readers, but let him not on that account impute error to editors. But, you say, the editor (by proxy) made a mistake too. Ye-e-es, that's true, he did. Then put it this way—that all strictly editorial deliverances are to be considered inerrant unless they are corrected in the next issue.

Forget that humiliating episode now, please, and read Arthur B. Rhinow's "The Holy Treasure." I have been reading Rhinow's brief dialogues for years, and wondering what he would do if he took a somewhat larger canvas. Here he does it and, to my mind, he has sacrificed nothing of the delicacy and evanescence which characterize these snatches of conversation between his soul and himself. Here is a piece of beautiful symbolism done with high artistry. Here is genuine imagination playing upon a real idea.

THE FIRST READER.

Next Week

Are D. A. R. Women Exploited?

By Elaine Goodale Eastman

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, SEPTEMBER 4, 1929 NUMBER 36

EDITORIAL

HOW CAN any government expect any other government to act according to the dictates of national honor unless it is willing to treat it as an honorable government? The American attitude toward Russia at present involves a curious and lamentable contradiction. We are appealing to Russia to remember that, as an adherent to the Kellogg pact, she is in honor bound to keep her word and refrain from war with China. And at the same time, by our refusal to accord to her diplomatic recognition, we are saying that we do not consider her a nation that can be trusted to keep her word. A legalistic mind may argue that it will be time enough to recognize her as an honorable nation, fit to sit at our diplomatic table, when she has demonstrated good faith by keeping her word under the Kellogg pact. But such a view takes no account of the motives which control conduct. It may be good law, but it is bad pedagogy. Assume that Russia has a wild young government that has as yet imperfectly learned how to bear its responsibilities in the family of nations. You cannot teach your boy to bear responsibilities by never giving him any until he has proved that he can bear them. You cannot make a man honest by treating him as a thief. Any realistic view of the world situation must take Russia into account as, de facto, a participant in world affairs. It is in her power at this moment to precipitate a war the ultimate consequences of which are incalculable. If we dare to hope that she will act like a civilized nation in this crisis, we should treat her like one. We should recognize Russia.

We Should Recognize Russia

Putting the Peace Pact In Post Offices

THE READERS of The Christian Century have not yet done all that we are sure it is in their minds to do with reference to the fund to meet the expense of putting the peace pact on the walls of the post offices in the United States. Probably it is only because the sum asked was so small—only $600—that the response has not been adequate. If it is worth while to have a peace pact, it is worth while to have everybody in this country know about it. It may be doubted whether there is any other device by which so much publicity can be gotten so cheaply as will the display of the text of the pact on attractive posters in the 50,000 post offices of the United States. Official permission has been given. For further particulars see the first editorial paragraph in The Christian Century for August 21st. This office will be glad to receive and forward to Mr. Frederick K. Libby, executive secretary for the National Council for the Prevention of War, whatever gifts they may desire to make for this purpose.

Wanted: A City That Will Try Christian Union

A REPORT from Des Moines, Ia., published in the news pages of this issue, states that six down-town churches in that city are holding conferences with reference to possible consolidation. The churches represent six different denominations—Methodist, Presbyterian, Baptist, Disciples, Lutheran and Episcopalian. The union project is still in its initial stages. Nothing may come of it. But the fact that the persons interested in these churches are taking the trouble to have conferences indicates that they, at least, believe that there is a chance that something may come of it. Whatever comes of this effort, two things are true. One is that the problem of the down-town church is not one that can be solved on denominational lines. Any down-town city church which succeeds does so by keeping its denominational differentia in the background. And the other: Church unity may begin locally wherever the Christian people of a village, town or city want it badly enough. Efforts for unity between denominations as wholes are excellent, but the local approach is equally important and more promising of immediate results. Thousands of village and rural communities have found to their satisfaction that one church, including all the Christian people of the neighborhood, could serve the needs and advance the cause of religion better than a multiplicity of competing churches. The same principle might well be ap-

plied to larger places. The union of churches which simply cannot stay alive separately will never touch more than the fringes of the problem. A more significant advance will come when the Christian people of a moderate sized city can come together to consider how the religious forces of the entire community can best be organized for the good of all. Read again the article by T. Z. Koo in The Christian Century for August 7, in which this distinguished Chinese Christian leader gives his view of a possible method of practicing Christian unity. There is an opportunity for some city of, say, 100,000 population to blaze a new trail. The possibilities of a great community church at the heart of a city like Des Moines, supported by all denominations, and not competing with them, must stir the imagination.

Many Churches Have "Turned It Around"

SO MANY letters have been received commenting on Dr. Charles M. Sheldon's proposal to "turn around" the order of the Sunday morning service and start with the sermon, that it has not been possible to print more than a small fraction of them in the correspondence department. Approval of the suggestion seems to be unanimous among those who have written. If anybody has tried the plan and found that it did not work well, he has kept his failure to himself. And surprisingly many have tried it. Dr. Sheldon was not claiming any particular originality for the program, but perhaps he will be surprised, as certainly we were, to learn how often the service had already been turned around, and in what widely scattered places. In most cases the reversed order has been used only on a special occasion, or for a series of services, or for a season. There seems to have been no serious difficulty in getting the people to come on time; at least the reporters make no complaint on this score, as surely they would have done if they had been troubled by late comers, for in almost every case it was the preacher who wrote. Perhaps the habits of church-goers are more exemplary in that respect than has been generally believed; or perhaps the very announcement that something considered important would begin to happen as soon as the service started was enough to bring them to time instantly. Best of all, it is the general judgment of those who have tried it that it makes for better preaching, more appreciative listening and more helpful worship.

Honesty is More Important Than Amateurism

EVER since the University of Iowa was expelled from the "Big Ten" last June, following certain revelations of a lack of conformity between theory and practice in the matter of amateurism in athletics, the defense most frequently voiced has been that the others, or most of them, are just as bad but did not happen to get caught. The Carnegie foundation has deemed this matter of intercollegiate athletics of sufficient importance to warrant a thorough investigation, the report of which will soon be published. It should be an epoch-making document. If the expert investigators find out half as much as most followers of football think they already know, several worthy institutions will either be deeply embarrassed or will be saved from shame only by the fact that they have plenty of company in their devious practices. The real issue is not one of amateurism in athletics—which in itself is a matter of no great consequence—but of honesty. Whether or not these institutions hire their football players, is not perhaps a matter of much moment; but that they should not lie about it is of some importance. The rules under which they have agreed to conduct their athletic relations call for strict amateurism. One of the expert sports writers, none other than the inimitable Westbrook Pegler, thinks "that they will retain the rules, which have somehow become confused with religion and righteousness, and continue to subsidize athletes in a quiet way." Which shows that one may be an authority on sports and not be an authority on religion and righteousness. It is not the amateur rule to which these sanctions attach, but the rule that a gentleman or a Christian or the athletic department of an educational institution should keep its word. Honest amateurism in college athletics would be fine, if we could have it. Religion and righteousness would be just as well satisfied with honest professionalism, but cannot stomach dishonest professionalism.

Jews and Arabs Riot In Palestine

THE OUTBREAK of bloody hostilities between Arabs and Jews in Palestine is something less than a civil war and something more than a local riot. It involves elements of political, racial and religious animosities. Since the beginning of the Christian era it should be remembered that the holy places in and around Jerusalem are holy to the Moslems as well as to the Jews, although each considers the other's presence a profanation. In the new regime in Palestine certain concessions have been made to the Jews which are highly displeasing to the Moslems, such as the right to enter the tomb of Abraham at Hebron. The increasing numbers of Jews in the country and their improved economic status—both consequent upon the British protectorate and the Zionist movement backed by British and American capital—have naturally aroused in the minds of the followers of Mohammed an apprehension concerning their own prestige. And back of all the racial, economic and political features lies the fact of racial antipathy and the difficulty of welding such diverse elements into a social unity. There have been evidences from time to time of no small degree of co-

operation between the two parties as in the elections a few months ago when the lines were not rigidly drawn according to race and religion. But these murderous outbreaks by the Arabs against the Jews and the resprisals by Jews against Arabs are proof that a long road must be traveled before any sort of peaceful messianic kingdom can be set up in a land which now flows with blood rather than with milk and honey.

A New Dogma May Be Proclaimed

IT IS REPORTED from Rome on the day of the Feast of the Assumption of the Virgin, August 15, that a movement has been started to persuade the pope to proclaim the assumption as a dogma of the church. This doctrine, the substance of which is that the physical body of the virgin Mary was transported to heaven after her death, is now merely a pious opinion, not a recognized part of the deposit of faith. The definition of such a dogma would be an appropriate sequence to the dogma of the immaculate conception which was proclaimed by Pius IX in 1854. In the case of such pronouncement it is to be understood, of course, that the church does not consider them new doctrines—for all innovation is ipso facto heresy—but authoritative declarations that doctrines not heretofore known to be a part of the unchangeable deposit of faith are now assuredly known to be so. It is as when an heirloom is discovered in an old trunk: it was there all the time but only newly found and authenticated. The objective evidence for the truth of the proposed dogma consists only of the fact that the body of the Virgin Mary has never been found on earth. It is presumed, therefore, that it must be in heaven. The religious motive is that it would add the final sanction to the cult of the Virgin. The widespread interest of Catholics, including American Catholics, in the declaration is a phenomenon which should engage the attention of those who think that the Catholic faith tends to become less medieval in the present age. And in that connection it may also be noted that the annual supreme convention of the Knights of Columbus in session at Milwaukee on August 22 congratulated the pope upon the restoration of his temporal sovereignty and expressed its gratification at the consummation of "this glorious event."

Prison Conditions Must Be Remedied

FOR A FEW DAYS following the recent uprisings of prisoners in three penitentiaries, the public mind was considerably concerned over the bad conditions which gave rise to those riots, but as the Graf Zeppelin, The Hague conference, the Sino-Russian embroglio and the Palestinian disorders have crowded this matter off of the first page, it has again passed into the realm of the subconscious. Meanwhile, the conditions are no better than they were. While remembering this fact, it is well to remember also that some months before the riots at Leavenworth and Auburn the facts about overcrowding, idleness, lack of proper segregation and all the other abuses were fully presented to a congressional committee, together with a full body of recommendations from experts. The report of these hearings of Jan. 7 to Jan. 15, 1929, pursuant to H. R. 233 can be obtained from the superintendent of documents, Washington, D. C. It is a complete textbook on the subject. Of special interest are the thirty pages of discussion of the whole subject of criminology and the specific recommendations submitted by Amos W. Butler, expert in mental hygiene and well known student of crime and correction. Dr. Butler's recommendations include the following: reduction of numbers in the three existing federal prisons by building two new ones; removal of drug addicts to separate institutions in which they can receive proper treatment; removal of all mental cases to a special hospital; colonization of prisoners for farming, quarrying, brickmaking and the like; more parole officers; extension of the probation system, with more officers and adequate supervision; the establishment of workhouse farms; thorough mental and physical examination of every prisoner as a basis for classification and treatment; a penal policy organized under a nonpartisan prison board from which politics is entirely excluded. These recommendations, together with the factual report which was presented at these hearings, should be kept before the minds of the public and of congress until action is taken to remedy the present disgraceful and dangerous conditions.

Debits and Credits of Canadian Liquor

WHETHER THE SALE of liquor is an asset or a liability to the Canadian government can be partly determined from the statistics of liquor sales and government revenue for 1928, which have just been published. During that year Canada spent something more than $10 per capita, or about $50 per family, for government liquor, a total of $107,000,000. The government revenue from the liquor business amounted to $72,000,000, of which about two-thirds came to the dominion treasury, while the remainder went to the several provinces. The effect of the Canadian system upon drinking habits is indicated by a steady increase of the per capita consumption of all classes of liquor—spirituous, malt and vinous—from 1922 to 1928. The consumption of spirits rose from .231 gallons per capita to .425, and the consumption of malt liquor from 3.07 gallons to 6.07. Roughly speaking, the average Canadian drinks twice as much of both whisky and beer as he did at the beginning of the present method of "control." In dealing with any other undesirable social

phenomenon it would probably be unanimously agreed that a method of control under which the thing controlled increased 100 per cent could not be considered very satisfactory. One would not think that typhoid was being controlled if there were twice as much of it! Convictions for driving automobiles while intoxicated were approximately ten times as numerous in 1928 as in 1921, although the number of cars has been only slightly more than doubled. The revenue derived from the liquor business amounts to about one-eighth of the total dominion and provincial income. The issue seems fairly clear: on the credit side of the account, revenue for the government; on the debit side, twice as much drinking per capita and five times as much drunken driving per car. Just what sort of balance one will strike between these items will, of course, depend upon one's estimate of the values involved—on the one hand, revenue; on the other, sobriety and safety.

The First Test of the Peace Pact

IT IS HARD to imagine a more severe and crucial test to which the Kellogg pact can ever be put than that to which for nearly two months it has been subjected in the far east. The ultimate foundation upon which the pact rests is the honor of nations. That nations may be trusted to keep their solemn covenant is the basic presupposition of the outlawry of war. If they may not be trusted, if their plighted word is a mere pious gesture, devoid of honorable purpose, the outlawry of war is impossible. But by the same token, every kind of treaty designed to prevent war—league of nations covenant, world court membership, Locarno agreement, arbitration treaties—is also futile. They all rest upon the plighted word of nations, and their strength, no less than the strength of the Kellogg pact, is measured by the degree of good faith which exists in international relationships.

It does no good to say that we must add *force* to the Kellogg treaty, and provide some league or association or alliance to enforce peace upon nations which dishonorably violate their pledges. For such an association of nations rests also upon the plighted word. And if nations cannot be trusted to keep their promise *not* to go to war, how can they be trusted to keep their promise to go to war against an alleged violator of the peace pact? The honor of nations is the ultimate dependence of every peace plan, whether it be the Kellogg pact or any other plan.

By the term "honor of the nations," we do not mean something merely idealistic—pure honor unmixed with regard for consequences. Perhaps there is no such virtue in this world, either in nations or individuals. The honorable man who keeps his word even to his own hurt is a member of a community whose standards of conduct have been so woven into his conscience that when he is tempted he inevitably takes into account the social consequences of wrong doing as well as the abstract question of pure honor. So with a nation's honor. Each nation is a member of a community of nations. It cannot escape the consequences of an act which would expose it as an unworthy member of this international community. In other words, every nation is bound to have a certain regard for the public opinion of mankind. It is in this realistic sense that the term "honor" is used, and in this sense we repeat the statement that the peace pact and every other peace agreement rest upon the honor of the nations.

It should be clear, therefore, that if, in the end, the pact should fail to restrain Russia and China from going to war, it will be no reflection upon the pact, as compared to any other possible scheme of war prevention, but upon the character of either or both of the nations involved.

And when the character and status of these two nations is considered, it will be apparent that in the dispute between China and Russia fate has devised for the first test of the peace treaty the most hazardous and unpromising set of circumstances imaginable.

Manifestly, there have been selected for this first test of the Kellogg pact the two governments in all the world least responsive to those considerations of honor upon which the pact depends. In making this statement we impute no superior moral virtue to other nations, nor derogate in the least from the moral virtue of the Russian or Chinese people or their leaders. Russians and Chinese are just as "good" as Frenchmen or Americans. But the circumstances which surround the Chinese and Russian governments at this moment are such as to befog the moral pathway and to reduce to the minimum the appeal of honor in respect to the keeping of the peace pact. That is to say, the adverse consequences of violating the pact are so difficult for either government to envisage, while the tangible benefits of going to war urge themselves upon both governments with such vividness, that the normal support which virtue requires from circumstance is almost negligible.

If the pact, which has held these two governments back from war for nearly two months, continues to hold them to their solemn pledge until the dispute is settled by pacific means, it will be the most signal moral achievement in international relations known to history.

Consider, first, China. It is hardly a nation, in the true sense. Over a long period of years it has been struggling toward nationality. Wrenched and torn by civil strife, it has only within the space of the past year succeeded in defining for itself the beginnings of a central government. The authority of this government is still challenged by powerful sections, parties and war lords. A few weeks before the dispute with Russia broke out, the most conspicuous of these war lords was paid, by the government which he defied, a million dollars to leave the country.

What, now, not unnaturally asks the Nanking government, would more effectually solidify the Chinese people behind the present government than a foreign war? What would better stabilize the whole political situation in China than victory in such a war? Against such thoughts a government whose tenure is fragile and precarious weighs with grave doubt those less tangible considerations inherent in its honor as a signatory to the peace pact. The government has itself come to power by the way of war, by ruthless unconcern for every principle of morality and every process of honorable pacific adjustment. It should occasion little surprise if such a government failed to envisage and to act upon those more remote idealistic considerations of international fellowship and orderly procedure of which the treaty outlawing war is the highest expression.

Moreover, this new government has on its hands a problem in respect to Russia which is without parallel. Soviet Russia has been China's "best friend." It financed a large part of her revolution. It reinforced the spirit which Sun Yat-sen breathed into the revolution at the beginning. It trained Chinese generals, and lent many of its own military experts and statesmen to guide and counsel the slowly emerging nationalist government. It established a school of bolshevist propaganda in Moscow, where thousands of Chinese youth foregathered for instruction in the principles of the bolshevik state that they might be ready for leadership when the new China emerged. The party chiefly concerned with these Russian activities was the nationalist party, the kuomingtang, which now controls the Nanking government. Russia renounced her rights under the unequal treaties and powerfully advanced the nationalist cause thereby.

But when the kuomingtang came to power it turned decisively against the soviet system and all its works, announcing to the world that the new China was determined to mould itself on lines of political orthodoxy, giving assurance to other nations that there was no intention of establishing a communist state. It promptly took steps for the extirpation of bolshevist propaganda, sending Russian emissaries of communism home, and starting processes to counteract the effects of a decade of Russia's penetration into Chinese life.

Having embarked upon this policy, it should occasion no great surprise if the Nanking government is powerfully tempted by the idea of using a war with Russia as the means of completely clearing China of soviet influence, and through the emotions of war permanently hardening the psychology of the Chinese people against further communist solicitation. The sense of honor for the keeping of a treaty not to go to war has, obviously, its minimum chance of effective operation where there is as yet no tradition of honor, and where the concrete circumstances, instead of reinforcing a nation's virtue, rather urge it to fling its pledge to the winds.

But there is yet a third element in the Chinese situation which adds to the moral confusion. China is aflame with the spirit of nationalism. Ever since her gates were opened to western culture and trade, she has been treated as a helpless incompetent, whose resources lay open to exploitation with no need for moral reciprocity. Unequal treaties were negotiated, based upon China's incompetence and inferiority. Foreigners practically ruled themselves within her jurisdiction, having their own laws and their own courts, and backed by the gunboats of their governments. China has now risen up in passionate protest against this injustice, and is demanding the abrogation of the unequal treaties. Traditionally a pacifist people, the Chinese have learned from the "Christian culture" of the west that nations seem for the most part to get what they want by fighting for it. The "Christian" nations are slow to grant her demands for justice. Only atheist Russia has done so. What shorter cut can there be to the winning of her sovereign rights to govern in her own territory than by demonstrating her competence in a foreign war?

A victory over Russia would be followed instantly by the abrogation of the unequal treaties by every power with whom they exist. These great "Christian" powers of the west appreciate military prowess as they appreciate little else. True, they have entered into a treaty, which China has signed with them, never to go to war again for the settlement of an international dispute, but how sincere are they? Britain and France haggled and cavilled and shuffled before they signed. Would they now bow to the treaty if they were in China's place? Would the United States?

Thoughts like these must now be passing through the minds of Chinese statesmen as they, bearing the responsibilities of the youngest government in the world, face the unprecedented responsibility of proving their good faith in a high moral undertaking which reverses the procedure of ages. Wistfully these Chinese statesmen must wish that the test of the pact had come first in the west!

We, too, could have wished it had come first in the west—or anywhere save between Russia and China. But fate has decreed otherwise. Mayhap at the heart of that fate which has brought on in the remote east the first test of the pact there lies hidden a providential wisdom that far transcends the wisdom of men! We shall wait and see if it may not be so.

But let us now consider Russia. Much that has been said about China applies also to Russia. A young government, albeit not newly born like China's government. But young. Therefore, subject to the appeal of a foreign war as a means of achieving internal solidarity and creating prestige abroad. Russia is a signatory to the Kellogg pact, an instrument deriving its effectiveness only from the sense of honor with which its signatories may be expected to regard their plighted word. How much trust may we put in Russia's sense of honor? The answer is, None. (The "we" stands for the orthodox nations, particularly the United States of America; it is not an editorial "we.") The answer is, None. Russia is the one dis-

honest nation in the world. Her pledges are worthless. She knows no morality, no honor. She is a pariah among the nations. They will not admit her into the league at Geneva, because they do not trust her word. She is so dishonest that the United States cannot even recognize that she exists.

Yet Russia signed the Kellogg pact, pledging herself never to go to war for the settlement of any international dispute! And now fate has decreed that the prestige of this treaty, in which are bound up the most sacred fortunes of mankind, shall be entrusted to the least trustworthy nation on the planet!

Taking Russia in terms of the world-wide popular conception of her, and of America's official policy, what may we expect her, a signatory to the peace pact, to do in the Chinese crisis? How may we expect her to reason? It requires no mind reader to answer. Russia's course will be determined with utter disregard for the good opinion of the world, and with regard only to her own interest and the interest of the cause of communism. If a war with China will help Russia or promote bolshevism, she will fight. She may play for position, provoking China by some trick or other into an act which can be called an "aggression," thus giving herself the virtue of fighting only in self-defense, but she will fight. Russia, as the world conceives her, has one overmastering passion: to set the world afire with violent revolution. Why should she not use the occasion of her dispute with China to overthrow the young nationalist government and set up at Nanking the dictatorship of the proletariat? She has every motive to do so, including the stinging resentment which she must feel at the expulsion of her agents from China and the scorn with which the new government treats her bolshevik solicitations.

Moreover, Russia, spurning God and religion, and denying all morality, will be quite unrestrained by any regard for the good opinion of other nations in the matter of keeping her pledge under the Kellogg pact. Her opinion of these nations is notorious. She hates them, and is out to destroy them. She knows what the nations now think of her; they fear her and utterly distrust her. Why not, then, since the opportunity has arisen, take the game as well as the name? Thus the Russia of world-wide disrepute would reason—Russia as she is seen from Washington, D. C.

Who would have predicted on the 27th day of August, 1928, when the pact of Paris was being signed, that the first test to which it would be subjected would be between the world's most immoral government and the world's latest-born infant government? Yet for two months these governments have been kept from going over the brink of war by nothing less than the power of the pact. The persistence of the dispute, the stubbornness of both governments in the matter of finding a pacific method of settlement, and the continued provocations across the border show that neither is afraid of war. But the fact that they have not gone to war shows that both have some degree of respect for the national honor which they pledged when they signed the pact to keep the peace. Lovers of peace would have chosen that the pact be given its first test among the older nations, the respectable and honorable nations. But fate, like the mother eagle, has flung her fledgling from its lofty nest, to fly or to fall. If the fledgling falls—let the figure not be pressed too far—happily its first test under such untoward conditions will hardly count against its ultimate success.

But if it flies . . . !

The Ministry Stands Fast

THE ACTION of the Rev. James Empringham in declaring his separation from the Episcopal church and renouncing his ministry therein, in an open letter to Bishop Manning, will relieve both the church and the temperance cause of a long standing embarrassment and will prevent the continuance of a twofold misunderstanding. The "Church Temperance society," of which he has been not only the national secretary but the moving spirit and chief functionary, has represented neither the church nor temperance. It has been an anti-prohibition organization for which the church was in no way responsible, operated by a clergyman who was not in active service in his church or in any way subject to its control. While it was not upon this issue that the break came, but upon other matters of a more delicate nature, the severance of a relation which had so little to justify its continuance is occasion for more gratification than grief. It will probably put an end to the activities of a society which apparently existed only to create the misleading impression that there was a considerable and respectable body of Christian opinion opposed to prohibition, or even to suggest, quite erroneously, that the Episcopal church was organized to secure the modification or repeal of the law.

When one considers that the sentiment against the use of alcohol as a beverage is of comparatively recent origin as the movements of history are measured, that two or three generations ago none of the churches had more than the germinal beginnings of a conscience on the subject, and that the churches represent many different lines of cultural tradition and strata of society, it is apparent that too great and sudden a unanimity on this question would indicate not a natural and healthy evolution of sentiment but the imposition of some sort of overhead authority. An important fact about temperance and prohibition opinion in this country is that it has been democratically formed. It was not something foisted upon the country "when the boys were overseas," or forced upon it by a group of black-clad and blue-nosed ecclesiastics. It grew up as a popular movement, spread by persuasion and reinforced by experience. And like every popular movement which comes into existence with any freedom and spontaneity, it grew at different rates of speed in different groups.

The church itself has exhibited these diversities of attitude. Some communions have moved faster than others in this respect. The Methodists, Baptists and Disciples came rapidly to a virtually unanimous commitment to prohibition. That this was not a matter of ecclesiastical compulsion is evident from the fact that, while the Methodists have an organization which might have made such compulsion fairly effective, the Disciples, with no such organization, have exhibited an equal degree of unanimity. The Presbyterians in some sections have a lineage which traces back pretty directly to old Scotia, where fondness for a drop of "Scotch" did not constitute a flaw in any man's orthodoxy. The Lutherans, with their German heritage, came honestly by a liking for beer. The Episcopalians included large numbers of people from that stratum of society in which a dinner was not considered a dinner without the accompaniment of wine. Roman Catholics, with more direct continental connections than any other religious group in America, retained to a still larger degree the continental point of view in regard to alcohol. If the pope himself, as the old song says, "drinks the best of Rhenish wine," one could scarcely expect his faithful subjects to consider abstinence from it as a cardinal point of Christian morality.

But with all of this diversity of tradition, with all of these inherited checks and hindrances upon the movement of their thought in the direction of what enlightened opinion has found to be the most wholesome, and therefore the most Christian, way of life in our generation, there has come about an extraordinary degree of solidarity of sentiment among the churches upon this question. They are not perfectly unanimous even yet, nor is there an equal degree of enthusiasm for the practical measures which will make temperance a fact if our existing laws are observed and enforced. But among the Protestant churches, at least, there is a body of sentiment in favor of prohibition so well established that any exception to it is first page news.

And what of the ministry? The support which the Christian ministry has given to the campaign for the advancement of temperance by the only program which ever had a chance of success—that is, the complete suppression of the manufacture, importation and sale of alcoholic beverages—has been beyond praise. They have not dominated, but they have led. They have not truckled to a dry sentiment which they dared not oppose, but they have gone with it—and a little ahead. Many of them have served, and many of them still serve, congregations which would allow them any degree of "liberty" that they might feel disposed to claim. But the clerical opponents of prohibition have become so rare that the discovery of one creates a sensation.

The effort on the part of the wets to lend an air of decency to their cause is evidenced by their frantic efforts to find clergymen who would become the spokesmen for their cause. The persistent publicity which has been given to this anti-prohibition "Church Temperance society" is a case in point. A clergyman whose significance in his own church would never have gotten him ten lines in any metropolitan paper was played up continually—because he was a preacher opposed to prohibition. The man had bitten the dog, and it was news. There is not a preacher in the United States so obscure, so unimportant in his own communion or so insignificant in his home town that he could not get all the publicity his heart could desire—if publicity is what he wants—by coming out on the side of the wets. And as for those religious leaders whose ability or positions have already given them some degree of prominence, there is scarcely any limit to the emoluments that they might secure by breaking from the ranks and going over to the enemy. But they don't do it. It would be an impertinence to praise them for the simple honesty involved in standing by their convictions. It is to be taken for granted that they would do that. The significant thing is that, standing by their convictions, they stand with the forces which are working to make this a temperate nation.

So serious, for the wets, has been this dearth of clerical adherents to their cause that they have been compelled to have recourse to ancient history. A few weeks ago the Association Against Prohibition sent broadcast a pamphlet containing an article by one "Rev. Sanford H. Cobb" on "The Theory of Prohibition." It was not a very fierce attack on prohibition at that, but it was, on the whole, on that side. But who is "Rev. Sanford H. Cobb" and when did he say these things? He was, as the foreword of the pamphlet informs us, a minister in the Dutch Reformed and Presbyterian churches. And he published this article just forty-two years ago! In the year of our Lord 1887!

Really, one would think that the Association Against Prohibition could have done better for itself than that. There must have been *some* preacher who has said something on their side of the argument in times more nearly contemporaneous. Must the dust of antiquity be disturbed to unearth even one mild utterance questioning the validity of the prohibition theory—and even then admitting that the policy might be justified by "the requirements of public safety?" It seems so. Mr. Cobb must be exhumed and brought forth as a witness that the clergy are weakening in their devotion to prohibition.

The exact opposite is the case, and the fact that the search for a clerical wet must be carried into times so remote and with such limited success even then is one evidence of it. The truth is that the ranks of the ministry stand fast. They have not yielded an inch, nor will they yield. Out of varied traditions and with diverse social backgrounds they have come, with an increasing solidarity, to a conviction that the national policy which now has the force of law is the right policy. This is no law that was delivered to them on the mount. It is no dogma to be accepted

without question and enforced upon the laity without argument. It is a faith born of reason and experience. There is nothing finer in the history of American Christianity than the quality of leadership which the Christian ministry has displayed in this cause and the fidelity with which they have kept the faith.

The Clothed Orator

A Parable of Safed the Sage

ONCE upon a time there was an Orator who procured a Soap Box and stood upon a corner where two ways met, and he preached what he Thought was his gospel. And this was what he said:

All Religions began in efforts to Promote Health. The Laws of Moses are Sanitary Regulations, and deal with Morals as an Adjunct of Health. But all Religions tend to Corruption, and to substitute Rites and Ceremonies for those Just and Wholesome ends for which Religions were established. Wherefore the great need of mankind is this, that Religion itself shall be re-established as an Agency for the Promotion of Health. And Health is to be attained by Exposing the Skin to the Sunlight and Air. The Clothed World is a Diseased World. And the Unclothed World, consisting of the Birds and Beasts and Fishes, is the Healthy World.

And this he said many times and in many ways.

And the daughter of the daughter of Keturah was with me, and heard him say these things. And she spake unto me, for she doth still believe that her Grandsire knoweth many things. And she inquired, saying, Is it true?

And I said, If he believed what he is saying, should he not reduce his own clothing, and say, Behold how healthy I am, and I have on the very Minimum that the Law doth Compel?

And she said, He hath on a Full Suit of Clothes, with Collar and Neckties, and an Overcoat; and besides all this he hath a Muffler around his neck.

And I said, Thus doth he reverse in his practice all that he doth Preach as a Theory.

And she said, Is that a Common Fault of those who Preach?

And I said, It is not so common as many people think. Nevertheless, there is grave danger that the Prophet will not be the Incarnation of his own Prophetick Message. And of this danger should all prophets beware.

And she said, But what dost thou think of what he said about Religion and Health and Clothes?

And I said, My friend Thomas Carlyle did hold up to scorn those men who would Organize all Society upon a Basis of Clothes-worship, and he was right about fifty-one per cent of the time. But I do not go very far with this Soap-box Orator. I do not think that Religion began as a Matter of Health, or that we are to assure ourselves that if men have Good Health they are sure to Think Rightly and Act Rightly, which is what this man doth declare. I think it would be safer to say that if men Think Rightly and Act Rightly they are Very Likely to have Good Health. Therefore did the dear Lord Jesus seek that there first should be an Attitude of Soul toward the acceptance of Truth and Righteousness as a condition necessary to the Gift of Health.

And she said, I remember that He spake little if at all about Clothes and much about Faith and Love.

And I said, My dear, I think that the method of the dear Lord Jesus was the right method. And while he dressed well, He spake about his Clothing not at all, and said, Take no thought what ye shall put on, but seek ye first the kingdom of God and his righteousness, and all things necessary shall be added.

And she said, It was funny, was it not, to see that man all muffled up and telling people that the way to be well was to be naked?

And I said, His inconsistency was conspicuous. Let us hope that men who profess and proclaim righteousness shall not be equally so. For he, preaching nudity as salvation, was heavily clothed; and some men, offering unto men the garment of righteousness have themselves been miserable and poor and naked.

And she said, Grandpa, is there not a place near at hand where we might procure some Lunch?

Prayer

OUR dreams, O God, are thy realities,
And our realities, O God, thy Dream;
What to our thinking are finalities,
To thee are phrases of the cosmic Theme.
We hear faint echoes of an uncompleted song;
Thou knowest the harmonies that to the Whole belong.

We yearn for Truth, yet to illusions cling;
Thou art the Truth for which we lamely seek.
We picture in our thought a better thing;
Thou art the Best of which we only speak.
The transient gusts of mood from which we fain would flee
In one vast calm of Peace are gathered up in Thee.

We hear the plashing waves that wash the shore,
Where on a narrow littoral we stand;
Thou art the mighty throbbing and the roar
Of oceanic billows, far from land.
We count the random drops caught in a shallow pool;
Thou art the flood that fills the ocean full.

Give us, O God, to dream until our dream
Becomes at last thy great Reality.
Give us to hear thy music, till its theme
Comes to our ears a finished symphony;
Into our shallow pool thy infinite ocean pour
Until thy Boundlessness has swallowed up our shore.

DWIGHT BRADLEY.

The Conversion of a Militarist

By Edwin Henry Wilson

WHERE I was born, every boy was born, baptized, and confirmed a militarist. From the cannon balls on the green to its Fourth of July celebrations, Old Concord, of revolutionary fame, sang the glories of war to every new-born child. From the time I was able to play with lead soldiers, the idea of patriotism and the idea of war were one and the same thing, while "peace on earth, good will to men" were lovely words reserved for the Christmas ritual. My family lived in the famous old Hosmer house for seventeen years. Day after day the tourists would come in their carriages and the guides would tell how old mother Hosmer had fooled the British by covering the barrels of powder with feathers from her beds. And in the attic of that old house there began spinning in my brain mythical webs suffused with the glory of war.

The Concord Background

Every Concord lad dreamed of joining the militia or of going off to Boston to join "Battery A." We anticipated it by fighting out the battle of Concord and Lexington, down by the brook, with wooden guns of our own making. We joined a unit of the Boys' brigade and drilled in the Sunday school rooms of a venerable Congregational church, where followers of the Prince of Peace taught us our "Squads right!" and "Shoulder arms!" along with our hymns and prayers. "And thine is the kingdom and the power and the glory"—to us the substance of power and glory and the promise of the kingdom were in those old army muskets with which we drilled.

Every year, on Patriot's day, the town was decked with countless flags and everyone turned out to help manufacture militarists. From the tottering veterans of the civil war to the lads of ten seasons, nearly every male, it seemed, must get into a uniform of some kind. I used to ride my father's gray horses to the armory and turn them over to the would-be artillerymen and then march with the Boys' brigade in my blue-and-white uniform as we followed the little brass cannons on parade. Through the town and around the Minute Man we'd ride. On Memorial day, less than six weeks later, the performance would be repeated. There's nothing like repetition for building up a conditional response. Those lads who did not parade followed the band. Through the streets to Sleepy Hollow cemetery we'd go. And there, while a faithful but almost unattended little band of literary persons trudged rather inconspicuously to the graves of Concord's peace-time heroes, its Emerson, its Thoreau, the Alcotts, the crowd followed the cannons to hear them send their martial praises echoing through the lovely resting place. When all was said and done, felt every adolescent militarist, greatest honor is for those who die destroying. Surely war must be glorious! Thus, then, were boys and girls alike baptized into the glory of war.

World War Enlistment

America's entrance into the world war found me at once rushing into the enlistment office, only to be told that I was underweight. Probably no town in the country found its lads more ready to go, or its women more willing to have them go. The next winter, with some college work behind me, I began a long siege of the air service headquarters. A book describing the alleged ravages of the "Huns" in Belgium had me worked up to a white heat and desperate to "get into it." That it was finally October when the air service officials shipped me to the ground school at Cornell, duly enlisted in the U. S. army, and that the armistice was signed so soon after I arrived, does not change the fact that when I entered I was thoroughly a militarist, filled with the sense of a high and religious duty to kill. That in the seven months of enlistment which followed I spilled no drop of blood, does not change the fact that when I joined I was ready to murder my fellow man in hatred and self-righteous inhumanity.

When the armistice was signed it was not all joy for our assembly of cadets. Our mental hooks were in the clouds over Flanders fields. We craved the thrills and adventure and glory of our dreams. Our commanding officer put it up to us strongly that we should stay in as a patriotic duty. He added the attractive promise of flying and receiving the coveted "pilot's wings." It is always that way with the army. It has never hesitated to appeal to motives other than the "pure duty" to serve. The rewards were attractive, the idealism persuasive; many stayed.

Habit System Built Up

What did the army do towards the making of a peace-time militarist? Transferred to the Texas ground school, we had some real soldiering under West Point officers with the rigor of drill, the grind of classes, some range work, and a rough and tumble barracks life. We listened to lectures on trench warfare and rehearsed bombing exercises over an electric relief map of the French front. We built the right use of the machine gun into our habit systems. "The lock, the bolt, the piston-rod, the slide, the trip, the carrier . . ." the nomenclature of the Lewis gun is as deeply ingrooved in my innermost being as the Lord's prayer. We learned to love the camaraderie of drill—it is really art after all, and beautiful if you don't think of what it leads to. Over the week-ends we learned of the social rewards of the army system. We were entertained by the best families and welcomed at the country club. Graduation from ground school brought us new thrills at the flying fields, a freer barracks life, engines to work on in the

hangars, and every moment in the air one of intense, new experience. If it wasn't all play, it *was* the glory.

Playing at War

To be sure, all that wasn't war. We merely played at war. But our training established in us thoroughly the feeling that it is right and just to kill when high words and military orders command. In the end, whether we knew it or not, we were committed to a system not merely emotionally, but by ground-in habits. We had had substance put into our sentimental militarism and had become militarists indeed. We were conditioned in body and in soul to kill and be killed. We returned to secular life anxious to perpetuate a system which had brought us new experience, recognition, and that feeling of security which blustering force can induce. It was the fault of chance, then, that when I returned home with my wings and my second lieutenant's commission in the reserve, there was no blood on my hands.

The following autumn began another chapter of my career as a peace-time militarist, one in which I had an exceptionally intimate insight into the work our post-war army is doing in making militarists. The first day of drill in the autumn of 1919 at Boston university, where I had just enrolled as a sophomore, found me with a rifle in my hands and standing condescendingly in the rear rank of the R. O. T. C. outfit. It was an organization which as a reserve officer I considered to be second cousin to the boy scouts. I had been offered a cadet commission, but wouldn't play. But drill I must if I wanted my education.

But this superior attitude very soon passed. The R. O. T. C. is a forced plant that grows very rapidly in the undergraduate soil. There were fraternities, and fraternities were competing for members and prestige by virtue of their conquests in college activities. The cadet commissions were looked upon as college activities, and coveted. There were uniforms and there were girls who obviously liked uniforms. That peacock mentality which in peace time ever causes the army system to break forth in increasing measure with gold braid, brass ornaments, and dress uniforms, was at work. Then, too, dollars were scarce. I was working my way through. The prospect of being subsidized to the tune of forty cents or more a day brought the final decision.

The Quarterly Pay Check

The second year found me captain of Company B, with a quarterly pay check coming through. It wasn't so bad, either from my undergraduate point of view, which had gradually contracted to the little circle of loyalties and activities in which the students lived and moved and had their being apart from the rest of the world. The undergraduate is almost always bottled up socially, and a few drops of militarism insinuated into that compressed atmosphere will permeate the whole body. My commission certainly gave me prestige in the college. I was elected to an honorary society in part, at least, because of my military honors. The best thing of all was when my girl friend came in from Wellesley to the military ball. That was a grand affair.

Our colonel was clean, sportsmanlike—a gentleman—and fired the unit with the force of his personality. As a person, we respected and loved him. I still feel the same way towards him—as a person. But he was something more, as is every militarist: he was a soldier who could enthusiastically train people in the science and tactics of organized destruction of life and property. His underlings, fresh from the front, taught us the use of the bayonet. "Growl! Think blood!" they yelled at us. It has often seemed to me that the army must pick their most admirable men for the work as good policy. We should distinguish between the men and the system which has them in its grip.

Summer Camp Life

To get the government rations money during the third and fourth year of the advanced R. O. T. C. course, one must attend a summer camp. The summer of 1921 found me in the infantry camp at Plattsburg, reveling in the healthy camp life, back on the ranges. Though it wasn't war, it made us more militaristic. At the end of the camp we had two three-day periods of maneuvers, marching away from the post a number of miles, pitching our shelter tents, and carrying out combat problems. In the first period I carried my pack as a corporal. In the second, presumably because already a reserve officer, I was appointed as the ranking cadet officer—a cadet lieutenant colonel. Did I take it seriously? What youngster wouldn't find it glorious to dash to the head of the column on a superb horse and shout the command that set over eight hundred men in motion?

Here is a paper I brought back with me, which I mention merely to show how far into the military game I was:

> General Orders No. 20,
> H. Q. Plattsburg Infantry Camp,
> July 19, 1921
>
> .....
>
> Section 2. "Upon the recommendation of a Board of Officers appointed for the purpose of selecting the ten students who have shown the greatest aptitude and general excellence from the standpoint of officer material the following are designated Distinguished Students: . . ."

My name was seventh on the list and I didn't try to keep the news of it out of our college paper! Back there at college in the autumn I was cocky enough to receive my appointment as lieutenant colonel in the R. O. T. C. as my due, put on some new tin tags, and draw my commutations checks for another year. I was duly qualified for an infantry commission on graduation, though my previous commission prevented me from accepting it.

From such a background how did I ever become a war-hater and a peace-worker? Twice trained as a

reserve officer, I certainly should have stayed put.

It is quite possible for people to have two contradictory fields in their mental make-up which exist in separate and impermeable compartments and which, since they never are foremost in thought at the same time, never come into conflict. I was in that position when I returned to college after two years of business. My commission was first made a problem by an opportunity which came to me as a reserve officer, whereby I could make $102.75 plus traveling expenses for fifteen days of flying. The professors had let my militarism alone but had given me the ability to regard life critically. Courses in ethics, in church history, in the New Testament began to act in me. From somewhere the fatal question "Can a religious man be a soldier?" popped into my consciousness. Will you have compromised your moral leadership and have "sold out to the devil" if you accept this money? How about those early Christians who, up to the time of Constantine, refused so heroically to fight? How does all this square up with "Thou shalt not kill?" Or with "Love your enemies, bless them that persecute you?" Some time try to square up the sayings of Jesus with the theory and practice of modern war. Try it sincerely!

Serious Questions

Thoughts I had not admitted consciously must have seeped in past my prejudices to stay somewhere deep in my mind, there to ferment for a long time. Where before there had been no moral problem and the thinking of the peace prophets had fallen back from my mental barriers like water from a stone wall, now the most surprising questions began to present themselves, demanding serious study.

It was eight months from the time I first questioned my membership in the army to the resignation of my commission. During that time the militarist issue was central to my studies in social psychology, in ethics and in political history. In a book by William G. Sumner called "Folkways" I stumbled across a big word, "ethnocentrism," and learned how one's own group can always convince itself that it is in the right. I realized how high-sounding words can take the place of thinking, and cloak crude reality with a false glamor. Like one learning for the first time that there is no Santa Claus, I suddenly realized that I had been deceived by a lot of rosy nonsense. I comprehended that all that silly fuss over the cannons on Patriot's day back home, all that propaganda about the Huns in Belgium, and those ringing shibboleths about "national honor" and "making the world safe for democracy," all the recognition which fraternities and fair co-eds give to the student officers, all those things which had drawn me into the army system, typify the type of bait and arguments by which the war system is perpetuated.

It became obvious to me, then, that people are made militarists far less by rational arguments than by a subtle and constant appeal to their emotions. The army is a persistent fisher of men and its artificial bait has been proved effective through long experience. I saw that after all the drill and dress aren't war at all, but the honey and oil with which they tease and ease our young life into the greatest of horrors. Ultimately it dawned upon me that, far from being something that is innate in human nature, the war system of today is in fact the product of an artificial stimulus. It is propaganda, often accepted as dignified education, which has foisted the war way of thinking upon us. Disillusionment is always slow and painful and we must not blame the persons involved in the system, but rather the system which possesses them. It is not that militarists are insincere. Aside, perhaps, from the few who know and direct things, the majority probably believe in their shibboleths if only because the power of repetition brings conviction of truth to any opinion.

War and Economics

The question still remained for me whether the army, even if resting on lies, was not necessary to our security and hence, so I put the issue, justified ethically. With the jungo-straight-jacket cast off from my emotions, I was at last free to take a few frank looks at the bare bones of the social process. My questions now were far-reaching. What was the cause of the war? What part did the economic interests of autocratic minorities, political or industrial, play in preparing the scene? The pages of history brought me face to face with the fact that things political and economic aren't always what the pink and green dailies make them out to be. I found imperialism, militarism and that nationalism of the type that claims exclusive sovereignty, to be one and interfused.

Then, too, as my human sympathies were deepened by our cultural studies, the significance of modern warfare began to bear in on me. It is easy enough to reconcile yourself to the wholesale slaughter of man when you accept a philosophy which holds him cheap. But when human nature takes on a heightened value from a study of its past creative achievements and its psychological make-up, such an attitude becomes repulsive. Human nature became for me the most sacred thing under the sun. From my war training I knew only too well that war as conducted previous to 1914 was not at all like war since that date. War today means the wholesale destruction not only of the choicest art, but also of those most wonderful creations, human ideals and liberties. These too are destroyed along with the flesh and the dwellings of the just and the unjust, of man, woman, and child alike. Such views made war become in my mind an increasingly loathsome and a supremely stupid thing.

So it went. I began to look for the words of the prophets of peace, and heard John Haynes Holmes, Frederick Libby, Rabbi Silver. These men not only showed that thinking people whose sincerity and patriotism are beyond question are convinced that the

welfare of our country and all humanity is imperiled by the race for armaments, but that the way of law and order, proposed for international control, has been tried and tested in every political unit of our country from the village to the nation. They put a systematic philosophy into my reflections.

Psychology of Militarism

My new appreciation of the psychology of militarism, moreover, had brought my thoughts to a consideration of the developments in the R. O. T. C. subsequent to my participation in it. That the army was finding it necessary to make the compulsory R. O. T. C. training more attractive to meet criticism was evident. Since my day, Sam Brown belts, leather puttees, new curved sabers with handsome engravings and fancy scabbards, and a Scabbard and Blade fraternity, have been provided the student officers at various institutions. The army has also yielded to criticism and expunged from the R. O. T. C. drill book the most horrible and bloody parts. It has deleted those sections which have lent themselves most easily to criticism or which might repulse the students and lead them to make a moral issue of the training. The infantry drill regulations, when I studied them, said right at the start that "the object of all military drill is success in battle." Whether that section be changed for R. O. T. C. readers or not, that statement remains true in fact. The continuation of war as inevitable is presupposed by the fact of drill.

There are those who, thinking to defend the R. O. T. C. against its critics, belittle its worth in militarizing the students. Is "the army" crazy? Why in the world are they spending such enormous sums of money, increasingly enormous sums, upon this work if it doesn't further their interests? It is a slander against the efficiency of the service to say it doesn't make militarists. It may not make them finished soldiers—that will take a few weeks of intensive training later. But it makes a great many of them love the system. It makes them accept it, support it, propagandize for it. It ties up an increasing number in the reserve where they can be used for missionary purposes. Militarists aren't made at the front.

The R. O. T. C.

Other factors combined to convince me that the presence of the R. O. T. C. in our schools and colleges constitutes a positive peril alike to education and to democracy. For instance, the expulsion of the girl editor of a comic monthly who had dared to ridicule the local corps, among other things, drew my attention to the fact that the colleges are subsidized by the army and in return are giving up some of their sacred liberties. The subsidy consists of several free professors on the faculty. Where they have mass education, and the effort to develop on a pay-as-you-go basis, the addition of the army courses and instructors at no cost enables the institution to give more for its money. Often this means that the job of any professor who raises his voice in criticism is precariously held. Several instances of the repression of liberal or anti-war meetings in various colleges, through pressure from the military authorities, were also brought to my attention.

That the incoming student is committed to one side of what is at the least a moral issue he should be allowed and encouraged to think out for himself, seemed to me regrettable. The whole movement towards military training in our schools meant simply this to me, that militarism is to be increasingly in the saddle within the very group of people which should produce our leaders in international and in democratic idealism. It means, I decided, that we will experience the spread of an authoritative habit of mind, in every way the antithesis of that love of freedom, and that power of independent judgment upon which democracy rests. It means further, so I believed, the development of a powerful group of people with a vital interest in the continuation and expansion of the war system for its own sake. It means, I became convinced, the short-circuiting of international good will, by feeding the youth of our country with war attitudes throughout its entire formative period. So, I concluded, if we want peace we must train for peace as earnestly as these forces are training for war. It is the emotional set inculcated in children that will ultimately be the determining factor. The cost of military training in our schools is liberty, and if we go on with it, democracy is bound to pay.

Resignation

Events piled up and hastened my resignation from the army. Several other officers, some of whom were in the ministry, resigned. The military officers wrote asking me to indicate my willingness to fill speaking engagements in order to spread favorable opinion towards the army. Obviously they were on the defensive against the peace movement. They also wrote me asking that I help to recruit the citizen's military training camp. I could not conscientiously comply. I noted in the army journals that we had about as many reserve officers as we had men in our standing army before the war. These efforts to use them as missionaries in behalf of the militarist faith, seemed conclusive evidence that we were in fact becoming militarized as a nation.

An official communication to the reserve officers came to me. It was evidently intended to guide the thinking of the reserves into approved channels, justifying war by the vague assertion that "what we want is not peace but justice." Who shall be the judge in a nation that knows no higher law than its own will, I asked myself. What reason is there to believe that this word "justice" will not be used as a catch word to screen imperialistic operations, just as "the white man's burden" was used by a nation whose blood still predominates in our own country?

My immediate problem was with my reserve commission. Could I keep that? Should I? The pro-

posal to hold a colossal display of our armed strength on Armistice day brought my final decision, and I wrote the corps commander as follows:

October 30, 1925.

FROM: Edwin H. Wilson, 2nd Lieut. As ORC. (JAP.)

TO: Air Service Group R. U. Executive, Third Corps Area, 207 Dauphin Building, Harrisburgh, Pa.

SUBJECT: Resignation of Reserve Commission.

1. I hereby tender my resignation as Second Lieutenant, Air Service, Officers Reserve Corps, (rated Junior Airplane Pilot), as reappointed March 1, 1924. Personnel Orders No. 51.
2. This action is made necessary because certain convictions at which I have arrived since accepting reappointment now make it impossible willingly and conscientiously to serve as a Reserve Officer. As a prospective preacher, I find affiliation with the military organization of the country to be inconsistent with the religious principles of human brotherhood which I am to expound. I believe that a growing militarism in the United States will increase the possibility of another war. To continue in the army would accordingly be a compromise with my conscience. I strongly affirm my great allegiance to my country, but true patriotism, as I see it, demands that I lend my efforts to the advancement of cooperative measures of settling international disputes. If in any particular case force seems to me to be necessary as a last resort in maintaining or establishing justice I would then join the army as a duty.
3. It is requested that this resignation be forwarded through channels for immediate acceptance.

(Signed).

Were I resigning today, I should not have written the last sentence in paragraph two. I think one's instructed judgment and conscience should be surety enough for the crises of the future without committing oneself rigidly to any oath or decision until confronted with the facts. I do know, however, that it would be hard to convince me that any war could be just.

The Official Point of View

The courteous answer which came to my resignation was altogether a credit to the service. It pointed out their great need for officers, especially in the third corps area and asked me to reconsider. It revealed their total inability to understand my point of view. In my endorsement I reaffirmed my decision "to work for peace by peaceful means." So I turned in my pilot's license.

Now all this has been personal, but with reason. It is a study of the psychology of militarism. Others are made militarists in somewhat the same manner as I, and let us hope, will be similarly converted by thinking the thing through. As for Old Concord, I have no particular axe to grind, but I believe it is a vivid example of what has been true of the Main streets of America. I have a great deal of love for my alma mater, but what is true there is also true in a general way of some one hundred and eleven colleges in which military training is compulsory, and sixty-four others in which it is elective. It is true also of the fifty-four high schools in which one hundred units of the R. O. T. C. are now functioning.

And that is how a militarist was converted and how he feels about it all now. If I went into the army willingly for reasons of patriotism, mixed with the ambitions the system itself had whetted, I left it for reasons of patriotism which prevailed in spite of my attachment to the romantic part of the army. It was not an easy change. I loved to fly and am still interested in aviation and appreciative of what our air service has done for the development of flying. I took months to study the question before my final decision.

When habits of heart and mind and body get as deeply ingrooved as those of a soldier, it is like tearing away part of your flesh and bones to change them. To this day it makes my hair stand on end, the shivers run down my back to the tips of my toes, and my heels snap together to hear "Taps" or "To the colors!" blown. Were you suddenly to shout "Attention!" in my ear, I'd probably straighten up like a frozen stick. I still avoid the music of bands. Give yourself to the military system for the first seven years of your manhood and it will claim a part of you, soul and body, as its own for the rest of your life. But we should be thankful for the gift of reason which can give us control, even of such ground-in habits, and, being thankful, use our reason.

The Best Thing Bunyan Never Said

By John Sheridan Zelie

IT WAS an unforgettable night in Hampstead when, surrounded by his four thousand biographies and nine thousand other volumes, that thoroughbred and super-saturated bookman, Sir Robertson Nicoll, was letting himself go until nearly two o'clock in the morning. But what stands out at this distance of time is the joy with which he quoted Bunyan's beautiful phrase about his conversion: "There was a new look on meadow and on stream." Nicoll savored the words and let the flavor of them linger along the conversation for quite a while and there really was a new look on everything just through those words. That was the way they came into my possession and ever since I have let them do duty for the whole of Bunyan. No matter how monotonous or bleak my circumstances, I could always count on this phrase to tinge them with a little more possibility, as if someone had made me a present of a morning star. A new look on everything! What could be better? And it might come anytime! Hardly a phrase has ever made more difference to me than this. None was ever more welcome or went more to the right spot. And frankly I think it is finer than Wordsworth's "light that never was on sea or land," which in its time has sublimated a good many coarse

circumstances. When Thomas Hardy was sighing "I want another domain," it seemed as if this might be just what he was looking for.

Not in Bunyan!

And with this in hand I had thought that when the tercentenary year came I would take a grateful and modest part in it by discoursing on what, next to the chamber that fronted the sun-rising, must be Bunyan's best phrase. But not being a Bunyan expert, I did not know where the saying was and never took the trouble to ask. I simply went on using it as often as I dared in public discourse and my heart always leaped up with the pleasure of recognition whenever someone else used it. And I might have gone on this way, had I been willing to let well enough alone, and lived happily forever after. But the time came when I wished to know more precisely where it was to be found and so, quite naturally, wrote to Bliss Perry about it, thinking that if he didn't know, "what was he there for?" He in turn, quite naturally, but as I now think quite regrettably, "passed the buck" to Professor Kittredge, who promptly replied that the saying was nowhere to be found in Bunyan. I had thought Nicoll safe enough on such matters and had let this word sum up Bunyan for me. But now my one chance of contributing my bit to the tercentenary seemed to have disappeared.

I admire the stalwart mind that readjusts in a minute to all such discoveries as this, but it takes me a little longer. Apparently the saying must go to swell the number of those orphan utterances like "pouring oil on the troubled waters." To be sure, I had often undergone the same experience in regard to favorite and hereditary Bible authorships. While not ready to go as far as Dr. Gordon, who likes the twenty-third psalm because it *is* anonymous, I am more or less at ease under the fact. Through a long period of years I have become accustomed to having Isaiah put on casters, as it were, so that I never know which part of the room the critics will have placed him in since I last turned around to look for him. As often as they move him I readjust myself to the fact, content if they do not move him out altogether. I no longer feel the slightest uneasiness at being told that the book was not written by Isaiah, but by another man of the same name. Isaiah may be a movable feast, but he is a feast always.

Anonymity

And being fairly well disciplined by now, I no longer whimper when I do not know exactly in which part of the house they have put Deuteronomy. Deuteronomy always had a positive genius for getting mislaid, but always turned up again, and I am always sure of being able to lay my hands on him when needed. I will take my share of anonymity "willingly if compelled to," as the Irishman said, but for all that I still cling to a liking and strong preference for knowing who said a thing. Whether rightly or wrongly, the Five Foot Book Shelf would be a totally different thing to me if there were not a single authentic name attached to it. And say what you will, with all its helpfulness, the Gospel of John is a lifelong ache to a lot of us just because we shall never know who wrote it.

I dare say the good village people of Dayton, Tennessee, would help out with neighborly promptness in a dilemma like this, but I would disdain their assistance. I try all kinds of palliatives for my disappointment, but it remains. I can say over the orthodox thing about the rose and any other name, but it does not work, and I always doubted it anyway. I feel more like Emerson who said he cared more for the name of a thing, that is, the true, poet's name for it, than he did for the thing itself." And somehow the phrase needs Bunyan and I am not above feeling a strong impulse to put him back where he belongs when, if ever, the Kittredges are not looking.

Adjustment

I have thought of all kinds of devices for still using the phrase. Some of them are very unworthy, like that of the old priest who had a certain point in the mass always said *mumpsimus* where he ought to have said *sumpsimus,* and being corrected was quite honest and forthright about it and stated that he was not going to change his old *mumpsimus* for anybody's new *sumpsimus.* At any rate, I know how he felt. And Lord Bacon has lately helped me out a little by the suggestion that if all our mistakes were removed, our minds would be next door to a blank. I shall no doubt give in, but there need be no rush about it.

How then shall I treat this unwelcome discovery? The Kittredges have done me many a good turn in my day and perhaps their particular form of exasperatingness may turn out to be the lesser evil in the end. Probably I shall treat the professor as Margaret Fuller said she treated the universe: "I accept it." As Carlyle amiably remarked, "Gad! She'd better!" I quote this, quite willing that Kittredge should pounce upon it and put it out of commission, for it is well worn. Of course, I can no longer use this glorious thing that Bunyan never said as I have been accustomed to do, but you can't keep a good man down and I may get at it some other way. Besides, people who have long been accustomed to "putting remarks in the form of prayer" are equal to almost anything! When under the necessity of speaking in public (though I admit that no one sees the necessity of my so doing except myself), it seems as if it would be wholly honest to put it like this: "It was once reported that after his conversion Bunyan said "There was a new look on meadow and on stream," and let my voice drop during the reported part so that no one would notice it. People are very glad to miss as much as they can of any address. Or I might put it: "Who more fitly than John Bunyan could have used those words, "There was a new look on meadow and on stream?" Or again, "I shall never hear those words without thinking of Bunyan," and that would be literal truth.

The Holy Treasure

By Arthur B. Rhinow

THE HIGH PRIEST guarded the sacred chest in the holy of holies on top of the ziggurat. The priesthood supported him, but it was well understood that they derived their power from him. After a course of instruction in the art of reading and writing, their exclusive privilege, and in the mysteries of the chest, commonly called the Symbol, they were initiated by the high priest. Alone he would pore over the Symbol for a long time in profound silence, and then step out from behind the sacred curtain, breathe upon the novices and declare them priests. After that they were permitted to pass inside the Curtain. There they prostrated themselves and touched the chest with both hands. The priests told the people that when they touched the Symbol with their hands, both hands, they felt an awful thrill that shocked every nerve in their bodies. They knew they were new beings; holy, separated from the ordinary.

Touching the Symbol

The common people could not be like them, for they had not touched the Symbol, and woe to him who would dare to touch the chest, unless the high priest had breathed upon him. A few, a very few, had dared to elude the guards and touch the chest, but they had disappeared mysteriously. The priests hinted at dark powers of the air from the desert beyond. One of the candidates, in a moment of ecstatic defiance, touched the Symbol with only one hand, declaring that after all it was the spirit of the act that counted and not the number of hands. His name was Udu. He was never seen again. The story of some strange men who told the people that he had become the Blessed Father of a tribe on the other side of the mountain was discredited by the hierarchy, and the people believed. Some doubted, but they did not dare to speak.

The Symbol could not be touched by any one but the priests or the candidates for the priesthood, and it had to be touched just as the high priest directed, for he knew. He had superhuman powers. He was in league with the spirits that controlled the mountain, the valley, the springs, and the desert. Indeed, of late a rumor had gone forth, communicated from mouth to ear in awful whisper, that the high priest controlled the spirits. Who, then, would dare to oppose him?

The common people, however, were not left without comfort. The hands that had touched the Symbol were often raised to bless them, and whenever those hands, both of them at the same time, were laid upon one of the people, something of the holy thrill was transmitted which the priest had felt when he was initiated. Miracles were wrought, especially on the day when the new priests came out from behind the Curtain, when their whole being was electric with the new power.

Once a year, when the rose bush in the sacred garden blossomed and the moon was full, the high priest would relate the story of the Symbol, the sacred chest.

The Man of Peace

Hundreds of years ago, so tradition told, there came to the valley a stranger such as the tribe had never seen before and had never seen again. He told them he had come from a land of which they had never heard. He was fair of complexion, tall of figure, and his face bore the stamp of the majesty of peace through suffering. They were afraid of him, but with the fear that adores. By and by they loved him, for they felt that he loved them. But not all. Some despised his words of peace. They believed his ways would make them weak. His followers called him the Man of Peace, for when he was hated, he loved; when he was despised, he blessed. He did not stay many years with them. One day, toward evening, after he had blessed the people, he ascended the mountain singing a wonderful song. It seemed to the people, who gazed and listened, that the stars sang with him. When he was gone, the people wept and prayed.

Before he left them, however, he gave them a chest carved out of hard, black wood, the lid securely fastened, and instructed them not to open it until the rose bush bloomed in the full moon. When the time came for opening the chest, Dagu, the giant, harangued the people.

"Let us not open the chest," he pleaded. "Out of respect for the Man of Peace let us not open it. Let the chest be holy to his name."

The people agreed, for they feared Dagu, the giant. Thus the chest became the Symbol, and Dagu became the first high priest. He adorned the chest with a fine jewel of dark luster which he had taken from an enemy. His son, the next high priest, added another jewel. In the course of time the chest was covered with gems.

Priestly Monopoly

The people were satisfied with the tradition; and they were satisfied with the high priest, until he became oppressive. He knew he had an absolute monopoly on something the people adored, something they believed they could not do without; and he became extortionate.

Richer and richer he grew. The people believed they would become the prey of the evil spirits of the desert, if they were deprived of the blessings issuing from the Symbol through the high priest and the priests, and through them only. Gorgeous vestments,

elaborate ceremonies and "miracles" added to their authority. As the extortions became more and more oppressive, however, many grumbled. Not openly; but the disaffection spread and became increasingly bitter.

The jewels exited the cupidity of Magu, a man who limped because of an accident in his youth, but who was otherwise of a powerful physique. He was very clever, but also very selfish. As he sat and brooded one day, an idea came to him that made him leap with excitement. If the outside of the chest was studded with gems, might there not be mysterious treasures within? The thought preyed on his mind and became an obsession. He would sit for hours and alternately nod and shake his ill-shaped head. By and by a plan to get the treasure formed in his mind. Of course he might have tried outright robbery, and he might have succeeded with a strong enough hand. But that would have been a risk, and a risk was dangerous.

His plan was more subtle. He would divide the people by bringing in a "liberator," with the ostensible purpose of delivering the people from the tyranny of the hierarchy. Some would hail the deliverer; others would fight for the old traditions and the priesthood. In the general confusion Magu would make off with the treasure.

He sent a messenger to find Udu, the man who had been exiled because he had touched the Symbol with but one hand, and who was now said to be the Blessed Father of a tribe on the other side of the mountain. He was not sure that Udu still lived; he based his venture on the rumor, even though it had been discredited by the hierarchy. The messenger returned declaring that no man would be able to penetrate the wilderness. This deterred even the stoutest hearted of Magu's followers.

The Search for Udu

But a woman volunteered to go and find Udu. Her name was Kara. She was of slender build and plain face. But sometimes, when her eyes burned, her face was beautiful; and whenever any one mentioned the name of Udu, it became radiant. In the night she started to climb up the mountain side. She knew her message. Udu was to come quickly and bring as many of his followers as he could muster, and they were to bring their weapons with them. The message hinted at avenging an old wrong.

After weeks a stranger appeared and asked for Magu. He was taller than the average man of the valley, and not quite so dark. It was not difficult to make himself understood, for he was a pupil of Udu. He told Magu that Kara had reached Udu. Also, that Udu would come and that his men would bring their weapons.

"Are they powerful weapons?"

"They are powerful." The stranger smiled as he answered. His face shone with a light as when the setting sun promises a fair tomorrow.

"And is Udu ready to avenge the wrong that was done to him?"

"He will try to overcome his enemies."

The news of Udu's coming with a force of armed men spread like fire in a woodland after a long drought. The people were terrified and armed themselves. The high priest appointed a veteran to lead the forces against the invader. He himself with but twenty picked men of the priests would stay and guard the Symbol.

A bonfire high up on the mountainside announced Udu's approach. This was the signal for Magu. While the people watched the mountain, he and his band attacked the sanctuary. He met with unexpected resistance, even after the high priest and his sons had been slain. In his wrath Magu raised his club and with demoniac strength smashed the top of the chest. The priests gasped at the outrage, and closed in on Magu and his ruffians. The battle was terrible, and very few on either side lived to tell the story. When Magu fell, his skull broken, the contestants paused. An evil spirit seemed to have departed. As they looked at each other, they heard a hymn, a wonderful hymn, sung as by an army. Then a mighty shout.

A Hymn of Peace

Udu and his host had come. Their weapons were palm branches, and they sang a hymn of peace. If Magu had lived, his calculations would have come to nought. The strength of the invader was of a different kind from what he had expected. The people lowered their weapons, and the leaders had not the heart to urge a battle. Udu, a majestic figure, who bore marks of communion with the great spirit in the wilderness raised his hand and all was still.

"I bring you peace," he began, but he got no farther. News of the battle on the ziggurat was brought by the two surviving priests, and the people were shocked. The Symbol was broken, and the high priest and his sons were slain.

"Who now will be our high priest?" one of the priests asked in sincere agony.

"Udu," said a voice.

"Udu," repeated a dozen voices.

"Udu," cried the multitude.

Udu protested. He was a prophet, but no priest. They took him to the sanctuary and showed him the broken chest.

"The Symbol is opened," the people shouted, "Let Udu tell us what it contains."

Udu reached into the chest and brought out a table of stone. He studied for a while to decipher the ancient hieroglyphs engraved upon it. The people were silent with awe. Then Udu read the message of the Man of Peace of long ago. All heard his voice.

"The Great Spirit Loves You All."

"No Person, No Power, Can Keep You From Communing With The Great Spirit If You Love."

"Where Love Is, The Great Spirit Is."

That was the treasure.

BOOKS

Do You Know How to Think?

THE THINKING MACHINE. *By C. Judson Herrick. University of Chicago Press,* $3.00.

THE ART OF STRAIGHT THINKING. *By Edwin Leavitt Clarke. D. Appleton & Company,* $3.00.

PRINCIPLES AND PROBLEMS OF RIGHT THINKING. *By Edwin Arthur Burtt. Harper & Brothers,* $3.50.

THE almost simultaneous publication of these three books is symptomatic of a new and wholesome interest in those mental processes upon which right judgments depend and by which sane and effective programs of personal and public behavior must be framed if they are to be framed at all. Readers of The Christian Century will doubtless remember a recent editorial on "The American Mind," in which was presented a typical smoking-room conversation. It was rather a cynical picture of that jumble of prejudice, ignorance, guesswork and wise-cracking which forms the substitute for thought among large classes of apparently mentally competent persons. The trouble with such is not that they have no minds, but that they do not know how to use them.

Professor Herrick's book is an exposition of a thoroughgoing mechanistic or behavioristic theory of mental action and of the whole course of human conduct. Man, including body and mind alike, is a machine. But, lest this flat statement arouse the prejudice of the reader who has not yet learned how to transfer his thinking from his thalamus to his cortex, and who consequently explodes violently in the presence of an unwelcome idea instead of reasoning about it, it should be said at once that the author uses the word "machine" in a sense unknown to any practical mechanic. For him, a machine is not "something passively acted upon by outside forces," or something that is made, operated, and repaired by some agency outside of itself and for purposes which represent the interests not of the machine itself but of some other being. This, of course, is exactly what we mean by a machine in the ordinary use of language. We mean a device which operates so dependably under the laws of cause and effect that, given the machine itself and a source of power to keep it going, the informed observer will always know what to expect. When you get clearly in mind Professor Herrick's definition of machines as any sort of system in which causation is operative, his description of the mental life as mechanistic ceases to be alarming and becomes at once clarifying and in the highest degree practical. In a style extraordinarily lucid he presents the findings of the modern psychologists of the school to which he belongs, displays those mechanisms by which thought and emotion operate in relation to bodily processes, and discusses the possibility and the technique of controlling conduct. Although he is a thorough mechanist, within his own definition of the term, he is neither a determinist nor a materialist. On the contrary, he finds a large place for the humanistic factor and for what he does not shrink from calling the spiritual life. The influence of such a book should be potent in two directions: It should remove much of the existing prejudice against behaviorism and mechanistic psychology; and what is more important, it should be an antidote to the bumptiousness of some of the behaviorists who appear to think that nothing exists which they cannot explain.

The application of scientific method to social inquiry is the specific theme of Professor Clarke's valuable volume. He is not concerned with the mechanics of thinking as a physiological or psychophysical process, but with charting the dangers which lurk in the path of thought about social and political questions. It is not merely professional students of social problems, but everybody, who need guidance in this matter. Formal logic, major and minor premises, syllogysms, Euler's circles and all that may seem dry and academic, but the extent to which the popular mind errs in reaching conclusions about practical matters because of loose and illogical thinking evidences the need of some such popularization of logic. Passing on from this phase of the argument, the author considers the place that prejudice plays in our so-called reasoning, the use of statistics, the weighing of evidence, the making and use of observations, and the construction of hypotheses and laws from observed data. Even religious thinking is included within his analysis. It is throughout a study of the methods of thinking, not a defense of any particular set of conclusions. A careful reading of this treatise or some other like it—and I do not know of any other just like it—would go a long way toward making possible a public opinion which would not be a reflection of prejudice and propaganda but would have some reliable relation to reality.

Burtt's "Right Thinking" is a somewhat more detailed and advanced treatment of the same general field that is covered by Clarke, with less specific reference to social questions and more elaboration with reference to the process itself. The difference in emphasis is accounted for by the fact that Clarke is a sociologist primarily interested, so far as this book is concerned, in the development of a method for sociological research and for the formation of sound public opinion on social problems, while Burtt as a professor of philosophy takes a more comprehensive view of the whole field of the mental life of man. Yet it must not be inferred that Burtt is abstract. In this, as in his recent "Religion in an Age of Science," he exhibits an admirable capacity for clear statement and for keeping in close touch with the concrete interests of his readers. I think I mentioned his "Right Thinking" once before—it was published some months ago—but it was inevitable that it should come to mind again in connection with these other two books. Together they make a trilogy of great importance. If you want to read only two, read Herrick first and follow it with either Clarke or Burtt.

WINFRED ERNEST GARRISON.

Blessed are the Peacemakers

THE HEIGHTS OF CHRISTIAN BLESSEDNESS. *By Doremus A. Hayes. The Abingdon Press,* $2.50.

DR. DOREMUS A. HAYES, for many years a teacher in Garrett Biblical institute, has added another volume to his already numerous writings on the New Testament. In this book which, together with two former volumes, completes a trilogy, Dr. Hayes admittedly sets out "to give a literalistic, idealistic, pacifistic, Quaker, Mennonite, Christian interpretation of the beatitudes." While each of the beatitudes is discussed separately, it is assumed in the beginning that all the beatitudes belong inseparably together. They collectively give us several aspects in a complete portrait of the one perfect character. Behind this abstract portrayal of an ideal citizen of the kingdom stands the perfect Jesus in whom the ideal characteristics are concretely embodied. These sayings of Jesus are tacitly regarded as authority for twentieth century living as well as for the life of the first Christian century.

Owing to the author's conviction that war is the worst malady threatening modern civilization, the largest proportion of space is given to the seventh beatitude, "Blessed are the

peacemakers; for they shall be called the children of God." So central to the author's thought is the problem of war and peace that the reader is left with the impression that Jesus is to be identified solely with the particular cause of pacifism. Reflected throughout the discussion is a passionate desire to take the sayings of Jesus seriously and to bring to bear upon the problems of present-day life the real mind of the Master. Revealed in the choice diction, lofty style, and abundant allusions to classical and religious literature is the author's own personality. The entire book bears the imprint of rich scholarship, maturity of religious experience, earnestness of purpose, and tenacious devotion to a cause.

To the historical critic, however, this volume leaves much to be desired. First, there is no disposition on the part of the author to inquire into the relation of Matthew's account of the beatitudes to that of Luke. It is too easily assumed that Matthew's account is literally a report of a single discourse delivered by Jesus on a single occasion. Furthermore, no consideration is given to the historical situation in which these sayings were uttered and the subsequent social milieu that produced the gospel documents and mediated them to us. Second, the author seems inclined to use the sayings which have been attributed to Jesus in an a priori manner for the solution of present-day problems, particularly the problem of war and peace. In other words, the discussion assumes the character of a homily which, though beautifully idealistic, lacks scientific inquiry into the problem of living the Jesus life in a society that differs so radically from the world of Jesus' day.

O. V. JACKSON.

CORRESPONDENCE

Awe and the Ethical Ideal

EDITOR THE CHRISTIAN CENTURY:

SIR: In his kindly criticism of the view taken of Isaiah in my article on Rudolf Otto, Mr. F. C. Reid holds that in the famous sixth chapter "it was the ethical note that filled Isaiah with despair." I agree, of course, that in the book as a whole "the dominant note is ethical," but I still feel that the most natural interpretation of Isaiah's use in the sixth chapter of the ideas of holiness and uncleanness, and his reference to such strange figures as the seraphim, is that which makes the experience begin with awe in the presence of the unknown and end with loyalty to the suddenly recognized ethical ideal. That this view is not arbitrary is suggested by what we know of the ritualistic significance of the idea of holiness for the early Hebrews and the difficulty which all the great prophets had in conveying the idea that religion really meant social justice. Each of the prophets presumably had to achieve for himself the vision of the primacy of the ethical, and I have always supposed that Isaiah in this remarkable chapter was simply describing for us the dramatic way in which this prophetic intuition came to him. Professor Otto seems to me to have had a somewhat similar experience since he began by analyzing religion as a thing in itself and has concluded by pointing to the ethical center of that which at first had seemed to occupy a place apart.

Tréboul, France. J. S. BIXLER.

Governor Sweet on Bishop Cannon

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comments on Bishop Cannon's dilemma have interested me greatly. Your clear differentiation between speculation and gambling is convincing. Bishop Cannon's defense of his speculative ventures is likewise sound. The question is, Can speculation be squared with a Christian conscience in the midst of a capitalistic civilization?

The economic system under which we are living cannot be successfully defended in the light of Christian principles. There is nothing Christian about it. But we are not responsible for its being here, and I would abolish it, if I could, for a better one. This does not mean that because of this fact a Christian conscience can cease to operate in business. Speculative profit is a part of the system and a business man may buy corner lots, wheat, live stock, farm land, stocks or bonds, and sell them for more than they cost without violating any Christian ethic. And this, too, in the midst of a system which is wholly unethical. Present day competition is far more unchristian than speculation. The need for a federal board to supervise trade relations is, of itself, an irrefutable proof that many lines of business are unfair, not to say unrighteous. If anyone is inclined to doubt this let him go into the oil business, for instance. That it is hard to find anything wrong with a business practice which benefits us, is almost a truism. What a Christian needs to guard against is that he will defend an economic system which he knows is wrong, when he profits by it.

After all, profit gained from speculation is as free from ethical objection as any profit which can be gained under the present system. Is it incumbent upon a man to take himself out of the business world, the speculative world, if you please, because business in general in this capitalistic age is not practiced in accordance with the ethics of Jesus? I think not so long as one is not "bribed" into silence by his desire for gain.

Denver, Colorado. WILLIAM E. SWEET.

A SECOND COMMUNICATION

Permit me to say that in your editorial, "Bishop Cannon and the 'Best People'," I think you have misinterpreted entirely Bishop Cannon's object in mentioning certain church folks who were indulging in stock speculation. There are two possible conclusions to be drawn from Bishop Cannon's statement. The first is, I think, the correct one, namely, that if he was wrong in his conclusions concerning the legitimacy of Christians speculating in the stock market, then there were scores of other people who were likewise wrong. This is, I think, the meaning which Bishop Cannon intended to convey. Your argument, of course, cannot be gainsaid, that if stock speculation is wrong for Christian people, then it is not made right by reason of the fact that a lot of so-called church people practice it. I think that in order to make your point you have misconstrued the meaning of the bishop's statement entirely, for at least either of the above two meanings can be placed upon his statement.

WILLIAM E. SWEET.

Church Taxation

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Fergusson's "Churches and Taxation" makes a wrong start with that misleading, fallacious, though common definition of the church as a "corporate citizen," as such "recognized, protected, and served." He speaks of the church as "asking," "acknowledging," "deciding," as though the church were a responsible entity, which it most decidedly is not, in spite of organizations local and general.

These heterogeneous bodies called churches are in no sense comparable or responsible. Only in most limited ways do they have authority or means. But taken as a whole they are the expression of the religious inclinations of the community. High churchman, independent, non-member, atheist, all are part of the social religious order. No particular group can be held responsible as against any other group. And at present it seems useless

to expect cooperation. The thing that we seek is an enlightened public opinion, and public opinion is not bounded by church lines. Attempts to tinker with churches without a vision which provides for the total religious life of the community are foolishly futile.

A tax requires a share of produced wealth. A tax upon an unproductive institution is merely a means of suppression. Is it right that the state should tax associations for providing places for worship which is their right? Especially when so many refuse to share the burden? The privileges which Mr. Fergusson attributes to churches belong not to the churches but to the members as citizens.

Churches are efforts by interested individuals to provide religious opportunities which the community has not provided, though every man is entitled to them. Failure of the community to provide, failure of men to cooperate in their religious aspirations has given us a chaotic situation, but why tax the few who have tried to cooperate? It would be far more to the point to tax a paving district for the value of the streets they have already been taxed to build, or a school district for the schools they support, than to tax citizens for the religious opportunities they have voluntarily obligated themselves to provide, usually offered as freely to all as public streets or schools. Better the community be taxed for the support of churches—as once was—than that the churches be penalized for existing.

St. Louis, Mo. SETH H. BUELL,
Compton Hill Congregational Church.

Mr. Levinson and Pelatiah Webster

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in The Christian Century of July 31 touching the relation of Salmon O. Levinson to the Kellogg-Briand peace pact suggests some interesting analogies to students of our history. Mr. Levinson with rare modesty claims small credit and seeks no applause for his contribution to this epochal world convention.

It will be recalled that Pelatiah Webster was somewhat similarly related to our federal constitution. The articles of confederation had failed from a lack of taxing power. Mr. Webster, a retired merchant of Philadelphia, on February 16, 1783, and more than four years prior to the constitutional conference of 1787, in a published statement of wide circulation called attention to the fatal defects in our first federal constitution. Mr. Webster then proceeded to outline our present system of government in all its essential principles. The conference adopted the Webster plan, but it is nowhere recorded that any credit was given the great publicist for his pioneering in governmental mechanics.

It is only of recent years that commentators on the American constitution have given Mr. Webster proper recognition for his part in the constitution finally adopted. It is not too much to say that his work and influence were not only chiefly instrumental in the calling of the convention but also for supplying the substantial features of our national charter.

Kearney, Nebraska. JOHN N. DRYDEN.

Girl Sponsors, Not Officers

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Sex Appeal in the R. O. T. C.," in the issue of The Christian Century of April 17, has been brought to my notice by a Christian Century subscriber who writes and asks if the statements contained therein are true.

I should like to say that your statement (if reported to me correctly) that there are girl officers in the high school R. O. T. C. here in Ogden is not correct. There are no girl officers. Girls are elected by the boys of the school, and with the consent of the faculty are made "sponsors." They wear a distinctive type of dress, on not more than three days in the school week, which is uniform but which they buy themselves; the clothes are not furnished by the government. Each girl is assigned to a drill unit and works with the student officer in charge of that platoon, company or battalion. Their duty is to help correct the dress of the boys and check up on them in their personal habits and in their studies, but they have no authority whatever as non-commissioned officers; they are purely advisory. They do not drill with their units but march with them when they are on parade. They have no "honorary commissions," are not members of any organization of their own, and have no rifle team, nor do they compete with the boys in marksmanship.

Military drill is made practically compulsory for sophomores and juniors in high school, on the grounds that the government will not furnish necessary equipment to the small number who would take it were it to be made purely elective. The boy may be excused, however, upon written request of his parents. I happen to know that this is very seldom asked, for the adults, in this state especially, fanned by a bigoted public opinion for which the American legion is partly responsible, are overpatriotic and will support any issue or measure which they are told by their leaders constitutes a patriotic attitude.

I am not blind to the measures being taken in some sections of our land to induce young fellows to join military units joyfully rather than grudgingly. I am glad that the efforts on behalf of the unit in Ogden have not reached the extreme which evidently has come to some other quarters, although the tendency here is certainly in that direction.

Personally I am against all compulsory military training of any nature and any such training voluntary or compulsory in high schools and I merely take this opportunity to testify to what extent Ogden is lining up with the efforts of our governments as suggested in the recent article. I feel also (concerning the former article as well as the latter) that in fairness to the other side you should be aware of the facts.

Ogden, Utah. ROBERT M. KENNAN,
Pastor First Congregational Church.

Wants Improved Romantic Love

EDITOR THE CHRISTIAN CENTURY:

SIR: I would greatly appreciate your getting someone to write an article for The Christian Century on the subject of romantic love whose vision is not so narrow and ideals so low as to think that its finest realization is dependent upon a man having the right to flatter himself by having women dependent upon him. I am exceedingly sorry that at the present time I am unable to present my own personal views on the subject, but quite frankly as a young person I am quite disgusted by such an article as that by Dr. Lewis Worthington Smith.

Chicago. ROBERT C. JONES.

Exploiting the Indians

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for your editorial on the exploitation of our Indians in rodeos and the like. You do not know the hundredth part of it. I visited recently a group of Indians which were mostly away from home for the reason that, within auto driving distance of them, there were in progress at that time or soon to be eight or ten rodeos or doings of that sort. They are for no other purpose than roistering and to give the local merchants a chance to get some of the money of the tenderfoot and "dude rancher." Arrangements are so planned by these white people that, in the main, the Indians pay the bill and the whites get the money for their entertainment.

These affairs destroy the morals of the Indians, ruin their religious life and take them away from their crops just when they should be at home and attending to business. But such pressure is brought to bear upon the Indians that they cannot well refuse to go. I wish I dared to tell some things that I have learned in my twenty-five years in working for and among the Indians.

Denver, Colo. BRUCE KINNEY,
Director of Indian Missions,
The American Baptist Home Mission Society.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Undergraduates from 15 Colleges Investigate New York City

The latest information as to what is going on in New York city, good and bad, that is of interest to youth will be available when 20 undergraduates from 15 universities and colleges make complete reports of their seven-weeks' vacation study of conditions in that city. The work is being done under the auspices of the New York city Y intercollegiate branch. Social, economic and racial problems are being closely studied. Here are some of the subjects and objects of investigation: The criminal courts and penal reform; juvenile courts, women's day courts; Negro Harlem, Negro art, Negro city religion; Buddist temples, Russian art centers; speakeasies and night clubs; anarchists, communists and socialists. Among the universities represented in the personnel of the investigators are Leland Stanford, Cornell, Syracuse, Bucknell, Fisk, Nebraska Wesleyan and the University of Mississippi.

Many Great Baptist Churches Seeking Leaders

Seven of the most prominent churches of the Baptist fellowship are reported as searching for ministers. These churches are: Tremont temple, Boston; First, Dayton, O.; First, Detroit; First, Lansing, Mich.; First, Los Angeles, Cal.; First, Kansas City, Mo.; Third, St. Louis, Mo.

Christian Socialist Church Proposed for Holland

The Christian World, London, reports that a proposal to establish a Christian Socialist church has been made in Holland. The church would have no creedal basis apart from its acknowledgment of Christ as the Light of the World, the primacy of the Bible and its belief in socialism as a movement to replace the present order of society by a more Christian system.

U. of C. Oriental Institute to Have New Home

Plans for a new building to house the work of the Oriental institute of the University of Chicago, which is to be located on the chapel block, will be drawn by the Bertram G. Goodhue associates, it is announced by the university's construction division. The new structure will occupy the site of the present Commerce and Administration building, which will be moved to another site as yet undetermined. The institute, which will cost $700,000 equipped, was made possible through grants announced in December. It will be Gothic in design, of limestone construction, and will inclose three sides of a small quadrangle.

Leaders Debate Modern Religion

In the September issue of the Forum, Theodore W. Darnell and Dr. S. Parkes Cadman consider the subject of religion. Mr. Darnell's article is entitled "The Twilight of the Gods" and Dr. Cadman's "Religion and the Good Life." The general title of the discussion is "What Is Left of Religion?" Mr. Darnell holds that very little is left of ancient beliefs about God, immortality and heaven; the problem, he says, is to bring religion down to earth and center its attention on the here and now. Says Dr. Cadman: "Mr. Darnell adopts the atheistic interpretation; I prefer the theistic. His interpretation issues in what he terms 'a new concept of man'; mine issues in a concept which is anything but new. I venture to affirm that it is psychologically, metaphysically, ethically, and religiously adequate. It includes all the truth in my opponent's position, and then surpasses it. The theistic argument is more compelling, more challenging, than his atheistic argument, which blends nat-

British Table Talk

London, August 13.

IT has been Mr. Philip Snowden's week. Sometimes he must wonder, remembering the past, whether he is dreaming when he finds himself the hero of all such as write and speak. Conservatives, who at one time or another would have condemned him as a traitor, now hail him as the first chancellor for years to stand up for his country; they discover that the pacifist is the most vigorous defender of his people's purse, and a labor statesman is contrasted favorably with others who have been content to submit meekly to the wiles of European statesmen! None the less, the chancellor is too wise a man to be taken in by a good press. There will come other times when those who praise him now will condemn him. He will not always be the hero of the clubs. For the present, however, as I said last week, he speaks for the entire body of this nation. The message of Mr. MacDonald has cleared the air at The Hague; the ill-informed criticism of some French papers to the effect that Mr. Snowden is intriguing for a coalition with Mr. Lloyd George is undiluted nonsense. Mr. Snowden has behind him the whole of the cabinet, as well as the statesmen of other parties. It looks as if the financial question would be postponed, but it is safe to infer that when it comes up again it will come up differently, thanks to the intervention of Mr. Snowden. The episode shows how the shadow of Babel rests upon our international life. Mr. Snowden called certain proposals "grotesque"; that word in French has other associations than those which it has in English, so that the French became most indignant at the charge of being "clownish." There seems to be a better feeling in The Hague today. But there is room still for grave anxiety lest the settlement of Europe should be again deferred. The political committee at The Hague, however, makes good progress; and it is excellent news that the British troops are to be removed from the Rhine this autumn, whether or not the French troops are removed.

Philip Snowden

* * *

Art and the People

We have become a people much concerned in, and a little puzzled by, art. We are writing sheaves of letters to the papers on this subject, and for what used to be "silly season" themes—"Is Life Worth Living?" and such like—we have substituted the public discussion of sculpture and other arts. It began with Epstein's "Night" and "Day"—the two daring and arresting designs now to be seen in Westminster. Then there was published the design accepted for the memorial to Haig; around this a heated debate has been conducted in the press. Now the proposed sacristy in Westminster abbey is the theme of discussion. There is a feeling, widely spread, that the plans should lie on the table for the present. Few of us have sufficient faith in the proposed plan to run the risk that the abbey might be marred. There was an outcry when it was suggested that the Islip chapel should become a passage. Finally, there has been a successful police action against the public display of certain pictures by Mr. D. H. Lawrence. There are signs indeed that we are becoming more concerned than in other times with art. The day may come, once pictured by Mr. J. B. Priestley, when literature will take the place of sport as a master theme, and newspapers will shout in place of football news, "Jones's poem finished. Speshul!" But that day is not yet near.

* * *

Concerning Books

Mention of Mr. Priestley reminds one of "The Good Companions," his latest book. It is unlikely that readers in other lands will feel all the charm of this splendid comedy. It is leisurely in its manner, as becomes a comedy in which the reader is carried over the countryside of England by one who loves its fields and towns and its people. The book is prodigious in its length, but it must be added to the books which the reader wishes were longer. I have not finished it, though it is a week since I possessed it. Mr. Priestley has done nothing better than this; he is still young, and we are happy in the promise of still greater work from one who can look upon this scene with a smile which is devoid of scorn, and has pity in it for human sorrows and frailties. And all Yorkshiremen, as I am (though I must not boast), will love forever old Oldroyd, the Yorkshireman whose wanderings are narrated in this book. . . . Of quite another order is Mr. Wodehouse's "Summer Lightning," Taking this book to a friend in a hospital, I was told that it is too painful to read Wodehouse when you are recovering from an operation. His incomparable and impossible, and altogether delightful figures, engaged in all their old antics, are in this book with their old madness, thank goodness, unabated. . . . "A Preface to Morals" has come to this country later than to America. It is a book that clearly speaks to the spiritual condition of our times. The author does not do justice, in our judgment, to the plea that it is possible to unite faith in a historical religion with a sacramental o

(*Continued on next page*)

uralism, skepticism, and positivism. He may be right and I may be wrong. But, after considering the two positions, I say in all sincerity that I would rather be wrong believing as I do than believe as he does and be right. The frailty and tendency to err which attends all human conceptions induces me to look to another and greater power than man. Jesus is for me, as he is for multitudes besides, the supreme authority on these issues. And he is on my side."

Dr. Beaven's Inauguration at Colgate Set for November

Nov. 8 has been set as the date for the inauguration of Dr. A. W. Beaven as president of Colgate-Rochester Divinity school. Among those who have accepted places on the inauguration program are Dr. Charles W. Gilkey, Dr. Kenneth Latourette and Dr. C. Wallace Petty.

An Architect on Church Building

A. F. Wickes, of the church erection department of the Disciples, suggests a disarmament conference to consider rivalries in the building of churches. Mr. Wickes expresses himself as in favor of a modest house overflowing to a great structure only partially occupied.

5000 Attend K. of C. Convention

More than 5,000 delegates and visitors attended the annual convention of the Knights of Columbus, Catholic laymen's organization, which met at Milwaukee, Wis., Aug. 20-22. An interesting item of the convention reports was that the order paid out over two million dollars in insurance claims during the past year. The K. of C. now has a membership of 650,000.

Death of Dr. J. T. Brabner Smith

Rev. J. T. Brabner Smith, for several years director of secular press publicity of the world service organization of the

BRITISH TABLE TALK

(*Continued from preceding page*)

spiritual interpretation of it. To liken the attitude of the author of St. John or of Origen towards the historical Christian faith to that of Plato to the Greek religion, is entirely unhistorical. The strength of the book does not seem to lie in its handling of theology, but in its searching and merciless diagnosis of the modern mind, both within the church and without, and especially in the stern demand of its author that men should cease to fool themselves with idle words.

* * *

And So Forth

Dr. Rufus Jones was taking part in a conference of Friends over the week end. . . . Dr. John R. Mott, I am told, is in London, not for any length of time. . . . The cotton dispute is not settled, but there are better hopes. The prime minister himself has been taking a hand, flying from Lossiemouth to Lancashire for that purpose. . . . The Jamboree ended well, and though the scouts of many lands had to learn what rain and mud can be on occasion in this land, they triumphed over many difficulties, and the whole scout movement will receive a fresh impetus.

EDWARD SHILLITO.

Announcing the Publication September 6th of

THE RECOVERY OF RELIGION

By Dwight Bradley

"It is imperative that science and its world be shoved back to its proper field and that the two worlds of religion and of science be brought face to face across the boundary that restricts them both. When this has been done, we discover that science and religion are sovereign each in its own realm and that incursions by one or the other upon forbidden territory is an open breach of the covenant by which man's dual life is and must be regulated . . . Science can know nothing of God even as religion can know nothing of nature."

WRITING with a force and pictorial vigor matched by few of his contemporaries, Dwight Bradley shames us for our complacent acceptance of the usurpation of all life by the scientific attitude. He insists that religion and science are not so much in conflict as they are in complete contrast. Between them there can be no clash—*but neither can there be reconciliation.*

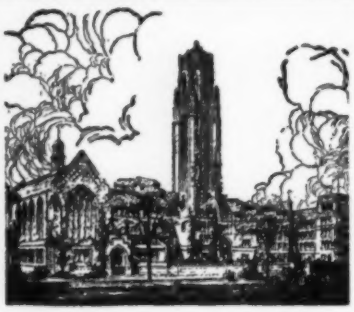
For the past decade a large number of the clergy have engaged themselves in the bootless task of effecting a rapprochement between science and religion; every attempt has turned out less happily than the one before. Here is a book, mature and seasoned in judgment, human and realistic in treatment, which shows us distraught moderns a world in which science has neither knowledge nor prerogative.

A Book of Prophetic Importance

$2.

At Your Religious Bookstore

DOUBLEDAY, DORAN & COMPANY, Inc.
Garden City, New York



The Chicago Theological Seminary
(Founded in 1855)

A graduate school for the training of Ministers and other leaders in all branches of Christian service. Classroom work is supplemented by practical experience under expert supervision in typical fields of the Chicago Area.

Full catalog furnished on request.

Frank G. Ward, Dean
5757 University Avenue, Chicago

The Western Theological Seminary
Pittsburgh, Pa.

A Seminary for College Graduates.

Enrollment of new students, Sept. 17th, 3 P. M

Public opening, Sept. 18th, 10:30 A. M., when Professor Selby Frame Vance will deliver an address on "Some Problems of the Minister."

For information, apply to President James A. Kelso

Auburn Theological Seminary
School of Religious Education

For 111 years Auburn has been training ministers. Strong faculty, ample buildings and campus. Inviting spirit of fellowship.

Men and women prepared for positions in church and allied organizations as directors of religious education and assistants to pastors.

Summer courses in both Seminary and School. Write for catalogs.

HARRY LATHROP REED, *President*,
Auburn, N. Y.

COLLEGE COURSES
at Home

Carry on your education. Develop power to initiate and achieve. Earn credit toward a Bachelor degree or Teaching Certificate *by correspondence*. Select from 400 courses in 48 subjects, including English, Mathematics, History, Education, Psychology, Economics, the Languages, etc. Write for catalog.

The University of Chicago
461 ELLIS HALL CHICAGO, ILL.

Church Furniture
Globecraft Shops
Since 1870
Fine church furniture, moderately priced. Tell us your needs. Before you buy—compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

Methodist church, died Aug. 6. Dr. Smith was born in England, but came to America in 1898, and served as a minister for several years in Minnesota and South Dakota. He became editor of the Veteran Preacher, then was called to superintend the department of publicity for Methodist world service. He held membership in the Inter-

Special Correspondence from India

Poona, July 26.

A CORRESPONDENT having made an appeal to Mahatma Gandhi to help in building up a strong public opinion in India for making the Kellogg pact an effective reality, he has given expression to his views on the pact in its relation to India. This is what Mr. Gandhi writes:

Gandhi on the Kellogg Pact

"I have no difficulty in agreeing that the Kellogg pact has great possibilities, the patent insincerity of many signatories notwithstanding. . . But this insincerity does not trouble me. My difficulty is about India's part in promoting peace. India's contribution to peace must in the nature of things be different in kind from that of the western nations. India is not an independent nation, and it may be inferred from her present position that she has not the will to be independent. The parties in the pact are mostly partners in the exploitation of the peoples of Asia and Africa; India is the most exploited of them all. The peace pact therefore, in substance, means a desire to carry on the joint exploitation peacefully. At least that is how the pact appears to me at present. India has never waged war against any nation. She has sometimes put up ill organized or half organized resistance in self-defense pure and simple. She therefore does not have to develop the will for peace. She has that in abundance, whether she knows it or not. The way she can promote peace is to offer successful resistance to her exploitation by peaceful means. That is to say, she has to achieve her independence—for this year to be known as dominion status—by peaceful means. If she can do this, it will be the largest contribution that any single nation will have made towards world peace."

* * *

Mr. Gandhi Speaks to Indian Christians

When Mr. Gandhi visited the hill station of Almora recently, the Indian Christians of that place gave him an address. In his reply to this address he gave expression to some of his characteristic views, one of which is that all religions are true—a proposition which can be accepted only in the limited sense that all religions contain elements of truth. Let me report what Mr. Gandhi said on the occasion. His reply opened with a reference to his numerous Christian contacts in India as well as abroad. He made a feeling appeal to Indian Christians completely to identify themselves with Indian ideals and Indian nationalist aspirations, and not to regard India's ancient culture and civilization as a relic of barbarism to be looked down upon and despised, but to treasure it as a precious heritage that must be enriched and enlarged. He held all religions to be true, though at the same time no man-expounded religion could claim perfection, that being an attribute of God alone. He exhorted them not to dissociate themselves from their fellow countrymen who professed a different faith from theirs but to cultivate an attitude of sympathy and broad tolerance towards them, to understand and appreciate their viewpoint and to help them not by proselytizing them, but by making Hindus better Hindus, Moslems better Moslems and all of them better Indians.

* * *

Tagore on U. S. Immigration Law

Early this month Dr. Rabindranath Tagore returned to India after his American tour, which was undertaken with the chief object of attending the National Educational conference held at Vancouver. In the course of an interview he said there was a great deal of misunderstanding concerning the California incident. He said he was asked by the United States immigration authorities at Vancouver to go to their office in person with his papers. His secretary asked the immigration officer to fix an hour for the examination and at the time appointed the poet went to the office. He waited at the door for about half an hour when the officer came to the door and saw him but took no notice of him. Some time later he beckoned to him to come into the room and pointed to a chair with a nod of his head. "I was then asked," says the poet, "the usual questions about my ability to pay my passage, whether I had independent means of livelihood as long as I remained in the states; and I was warned of the penalty that I should incur if I overstayed in the states the period of time allowed to me by the officer." The poet had visited the United States before, but had never before had such an experience. He was assured that immigration regulations were made particularly humiliating to all Asiatics. He felt that he should not stay in a country on sufferance. It was not a question of personal grievance or of ill-treatment from a particular officer. He felt that the insult was directed towards all Asiatics and he made up his mind to leave a country where there was no welcome. He made it clear that he had no antipathy or bitterness against the American people but said that immigration regulations and the manner of their application towards the eastern and the colored people were uncivilized and barbarous. In this connection I should also acquaint your readers with what another distinguished Indian, Mrs. Naidu, who returned from her western tour to Bombay only this week—said of the Tagore incident. Mrs. Naidu said: "Their passport regulations are so, and I see nothing strange or offensive in them. They put to me the same questions they put to Dr. Tagore." Mrs. Naidu had some good things to say of your country. "I have never seen a more romantic nation," Mrs. Naidu said; "unlike other countries, America makes money to give it to the world. America is a wonderful land, a land of great opportunity to him who wants really an honest chance and makes the best use of it."

P. O. PHILIP.

national Advertising agency, the Geographical society and other organizations. During Roosevelt's administration he was advisor to Gifford Pinchot in the government's conservation program for the North American Indian.

Dr. Fort Newton Writes for The Christian World

Dr. Joseph Fort Newton, of the Memorial Church of St. Paul, Overbrook, Philadelphia, now writes a regular "Letter from America" for the Christian World, London, under the title "Men, Things and Movements."

Liverpool to Have Great Catholic Cathedral

It is reported that subscriptions for a great Catholic cathedral for Liverpool, Eng., have reached a total of about a million dollars, and that the erection of the cathedral will soon be begun. Most of the contributions have been made by wage earners. One gift of $50,000 was made on the condition that Sir Edwin Lutyens, the designer of London's cenotaph and the government buildings at Imperial Delhi, India, should be the architect, but he had already been selected as the man most likely, in the opinion of Archbishop Downey, to produce something in the spirit of the modern age. "We do not want something Gothic," said the archbishop. "The time has gone by when the church should be content with a weak imitation of medieval architecture. On the other hand we want nothing 'Epsteinish.' Our own age is worthy of interpretation now and there could be no finer place than a great seaport like Liverpool. Hitherto all cathedrals have been dedicated to saints. I hope this one will be dedicated to Christ himself with a great figure surmounted on the cathedral visible for many a mile out at sea."

100 Ex-Ministers Now in Catholic Priesthood in England

According to the Catholic Citizen, there are about 100 ex-Anglican clergymen now serving as Catholic priests in England. Since Newman's conversion, it is estimated, 800 Anglican clergymen have been received into the church.

Gifts for Tokio Hospital

In addition to a gift of $400,000 which the Rockefeller foundation is to provide for endowment of the nurses' home at St. Luke's hospital, Tokio, the hospital is to receive a personal gift of $350,000 from John D. Rockefeller, Jr.

A Notable Pastoral Record

Rev. William C. Campbell, for nearly 50 years pastor and pastor emeritus of First Presbyterian church, Roanoke, Va., was asked to preach the last sermon in the old building of this church, which was torn down last month. Dr. Campbell had only two charges during his ministry: two years at Harper's Ferry, W. Va., and at Roanoke. When he came to Roanoke, there were but 60 members in the church, the town having a population then of about 700. The village has now become a city of over 70,000; First Presbyterian church has a membership of more than 1000, and has become the mother of eight other

Inspiring Guidance

Oberlin presents a faculty of specialists drawn from five denominations. Each professor has a breadth of view which aids immeasurably in working out a practicable presentation of Christianity and its application to varied conditions.

An anonymous gift of $100,000 this past year has made possible the creation of a new chair. The professor who heads this department will supervise the students in their laboratory experience, study them as individuals, help them integrate their classroom work, and aid in adjusting their relationships with the other instructors.

The curriculum has been recently revised to provide a sound, progressive training for men and women who soon will meet the problems of modern fields.

Missionaries in residence on the campus. Representatives of many denominations and races in student body. Definite program of study and work in varied fields during two months of summer vacation with semi-weekly seminar meetings.

Bachelor degree is an entrance prerequisite. Send for catalog and requirements for A.M., B.D., and S.T.M. degrees.

THOMAS W. GRAHAM, D.D. DEAN

Oberlin

OBERLIN OHIO

RAISE CHURCH FUNDS--Easy!

Sell Christmas Cards! Make 50c on each $1 Box of 24 Finest Assorted Engraved Designs. 40% on personal greetings. Deal with Manufacturers! Write for Samples & Details. THISTLE ENGRAVING & PUBLISHING CO., Dept. A, 20 Vesey St., New York.

Vocational Curricula for Religious Vocations

The Divinity School of the University of Chicago offers an organized group of courses for the preparation of

PREACHERS AND PASTORS
DIRECTORS OF RELIGIOUS EDUCATION
MISSIONARIES
RELIGIOUS WORKERS IN COLLEGES AND UNIVERSITIES
CHURCH EXECUTIVES AND SECRETARIES
SOCIAL SERVICE WORKERS

During the academic year the Faculty of the Divinity School of the University of Chicago, conduct two hundred courses applicable to the A.M., B.D., and Ph.D. degrees. These courses, together with cognate courses in the Graduate School of Arts and Literature, the School of Education, the Graduate School of Social Service Administration, offer wide opportunity for those who are preparing to teach in universities and theological seminaries. One-third of the students' work may be taken from courses given by the Faculty of the Chicago Theological Seminary.

Autumn Quarter begins October first. For information regarding expenses, remunerative work and scholarships, write

DEAN SHAILER MATHEWS
Divinity School
University of Chicago

Wilson
SECTIONFOLD
(Reg. U. S. Pat. Off.)
PARTITIONS

Extra Rooms Whenever Needed

ALLOW each class to have its own room. When folded back have one large room for Sunday school or church services. Installed in old buildings as well as in new. *Made complete at our factory and guaranteed for 5 years.* Send for Catalog No. 17.

THE J. G. WILSON CORPORATION
11 East 38th St., New York City
Offices in all Principal Cities
Over 50 Years in Business

DEAGAN
TOWER CHIMES

A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

Press a button and the Chimes begin to play. Or, set the dial of a clock today and tomorrow at the desired hour a program of Chimes music fills the air! The Voice of the Church—the Memorial Sublime.
Price, $5575 and up. Full details on request.
J. C. DEAGAN, Inc., 164 Deagan Building, Chicago

PARDON ME,
DR. MORRISON!

I fully intended to send this in long ago!

Of course I want to be a

CHRISTIAN CENTURY ASSOCIATE

If you do not wish to cut your paper, please write letter or postal giving all information.

To Charles Clayton Morrison
Editor The Christian Century
440 So. Dearborn Street,
Chicago.

Dear Mr. Morrison: I wish you to enroll my name as a Christian Century Associate, in accordance with the description of this relationship which you give in the issue of May 23.

My name.....
(Please use title—Dr., Rev., Judge, Miss, Mr., Mrs., etc.)

Address.....

The full name of my local church.....
(For example, Calvary Presbyterian of Kalamazoo, Mich.)
(If not connected with a local church, please indicate.)

Name of group which I would like to represent.....

.....
(State name of club, local church, society or other group, or town, which you would like to conceive as your special "field.")

My occupation.....

churches. The new building of First church cost $300,000. Rev. T. K. Young, the present pastor, has served the church since the resignation of Dr. Campbell as a leader, six years ago.

Northwestern Teacher To Go to Drew

Prof. Frank G. Lankard, of Northwestern university, is to become this month a member of the faculty of Brothers college of Drew university, according to an announcement from Pres. Arlo Ayres Brown. Dr. Lankard is to have the chair of professor of English Bible, and will offer this year several courses in the theological seminary, in addition to his teaching at Brothers college. Professor Lankard's teaching experience was gained as head of the department of Bible and religious education at the University of Chattanooga, under President Brown, who has just called him to Brothers college, and as assistant professor of history and literature of religions at Northwestern university.

Dr. Kernahan's Evangelistic Plans for This Season

During the coming autumn and winter Dr. Earl Kernahan and associates will conduct evangelistic campaigns in Cincinnati, O.; Washington, D. C.; Richmond, Va.; Atlanta, Ga.; Charleston, S. C., and Lynchburg, Va.

Propose Downtown Union Church for Des Moines

Conferences have been held recently looking toward a union downtown church in Des Moines. Six churches have been represented in these conferences. Their work has grown increasingly difficult with

Correspondence from the Pacific Northwest

Portland, August 24.

Summer Time Religion

INFORMALITY is the keynote of the summer religious program out this way. Preachers, soloists and churchgoers take a vacation. Nevertheless the Sunday morning services and Sunday schools are maintained almost without exception. Congregations are good, the places of regular attendants being taken to some extent by visitors from near and far. The churchgoing habits of many Americans while on tour are encouraging to contemplate. The supply preachers include distinguished men from eastern states and California. The evening services are frequently omitted and in Portland their place is taken by two union vesper services conducted in city parks under the auspices of the council of churches. The weakest spot in the summer program is the failure to provide adequate facilities for worship and instruction at the various beach and mountain resorts where people congregate. If personnel is lacking to provide such services, the judicious distribution of a few loud speakers carrying broadcasts from city churches would go far toward meeting the need. A long list of assemblies, conferences and institutes is a most importance feature of summer religious life. There are more than 50 of these and they attract an attendance in excess of 10,000 persons. Perhaps the most interesting of these is a camp for Japanese boys conducted by the Salvation army near Auburn, Wash. It was formerly opened by the Japanese consul of Seattle and furnished outings to over 300 boys. In addition to these, a dozen old fashioned camp meetings were in operation and attracted many thousands. The summer brought to the northwest three national conventions. The Catholic Turn Verein of America and the National Catholic Women's union held their conventions at Salem, Ore., and the Disciples of Christ were in session at Seattle from August 8 to 14. The election of Mr. R. A. Long of Kansas City as president of the Disciples' convention for next year was of special interest to our people. Mr. Long is founder of the city of Longview, Washington, and spends much time in this section.

Albany College Steps Out

The third of the Willamette valley denominational colleges to treat itself to a thorough modernization is Albany college, which was started in 1866 and represents the educational interests of the Presbyterian church in Oregon. A new 48-acre campus has been secured and two new buildings erected upon it.

* * *

And So Forth

Negroes are not numerous in the northwest. However, they are increasing and their churches show corresponding growth. The colored Baptists, with about 15 churches in the four states, have recently adopted a new constitution and established headquarters in Portland to insure better supervision. . . . Dr. Ira D. Warner, formerly a pastor in Akron, O., but recently elected bishop of the United Brethren church, has been assigned to the Pacific district and has taken up his residence in Portland. . . . When the American Medical association held its annual convention in Portland the retiring president made what was generally regarded as an attack upon prohibition as a national policy. Dr. Clarence True Wilson of Washington and Dr. Daniel A. Poling of New York, former Oregonians who happened to be in the city on vacation, promptly made vigorous response. They were given good publicity and the net reaction of the incident was favorable to the dry cause, the new president of the association being identified with the prohibition element of the organization. . . . The Presbyterian Synod of Oregon holds its annual sessions in July. The Southern Methodists held their northwest conference this year in June rather than in September as has usually been the case. The Methodist Episcopal preachers of Oregon and Washington are seriously discussing the advisability of following these two groups. They find it increasingly difficult to close up the year's work, in September, following the interruption caused by a two months' vacation period. . . . Rev. Raymond B. Walker at the First Congregational church, Portland, and Dr. Earl A. Hoon at the First Methodist E. church, Seattle, have begun their ministry under highly favorable auspices.

Edward Laird Mills.

be years. The churches affected are First Baptist, Central Christian, First Methodist, Central Presbyterian, St. John's Lutheran and St. Paul's Episcopal. A committee, headed by Judge Joseph E. Meyer, is studying the problem.

Dr. Moton Receives Degree From Harvard

Dr. Robert O. Moton, of Tuskegee institute, has been awarded the master of arts degree by Harvard university. This is the second such honor to be conferred upon a member of the colored race, the first having been bestowed upon Booker T. Washington.

Cardinal O'Connell on Prohibition

The New York World reports Cardinal McConnell, of Boston, as saying to one of its representatives: "Tell the American people that the Catholic church is opposed to prohibition."

Presbyterian Seminary Receives Gift from Thaw Estate

The Presbyterian Theological seminary at Omaha, Neb., under the will of the late Mrs. Mary Copely Thaw of Pittsburgh, is to receive one-fifteenth of the residuary estate, estimated at several million dollars. Most of the money will be used for the purchase and maintenance of buildings. Each member of the faculty, however, is to receive a special gift of $1,000. Mrs. Thaw has been interested in Omaha seminary since its beginning.

Dr. L. C. Porter Returns to Yenching University

Prof. Lucius C. Porter, who was invited by Dean Chase of the Harvard Graduate school to become a visiting professor at Harvard the past year, has sailed, for Paiping, North China, where he will resume his duties as an instructor in Yenching university. During the past year Dr. Porter, in cooperation with a group of Chinese, European and American sinologists, has been working out, at Harvard, a detailed program for extending, at Yenching, the work of interpreting Chinese culture to a wider public.

Czechs Turning from Catholicism

Rev. Joseph Dobes, a native Czech preacher now in America, is authority for the statement that thousands of people in Czechoslovakia are turning away from Romanism and seeking a new religion.

Rev. Dinsdale Young Completes Quarter-Century Pastorate

Rev. Dinsdale T. Young, pastor of Westminster Central hall, London, recently completed a quarter of a century's ministry in the heart of that city. For 15 of the 25 years he served Central hall. On July 14 he received a testimony to his influence as a preacher in an audience of nearly 2000 persons, a large proportion of whom were young men. Dr. Young entered the Wesleyan ministry in 1879.

Fosdick Church Repaired and Going Forward

The damage caused by the fire last December in Riverside Baptist church, New York, of which Dr. H. E. Fosdick is minister, has been repaired and the construction of the remainder of the building is under way. The fire delayed completion of the structure by eight months. It is expected that the building will be ready for service in the autumn of next year. Services are to be conducted for a year, beginning Oct. 1, in a Jewish synagogue.

Baptist Journal Discusses Baptist-Disciple Union

One Charles Branson, discussing the proposed union of Baptists with Disciples, in the Western Recorder, a Baptist weekly, offers this: "Even dabbling with union with the Freewill Baptists or the Hardshell Baptists is likewise objectionable. Neither of these are real Baptists. But

"A breathless book... absorbing and exciting. More: It is a public duty for every citizen to know the facts it contains and to ponder their significance."—New York Sun

MEN AND MACHINES

By STUART CHASE

MACMILLAN $2.50

Two Great Books on the City Church

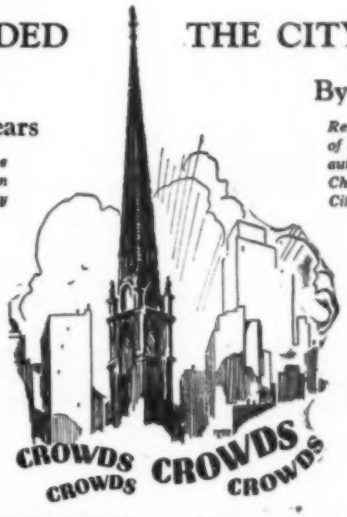
THE CROWDED WAYS

By Charles H. Sears

Executive Secretary of the New York City Baptist Mission Society, author of "Church City Planning," etc.

There are some books that are interesting because of their subjects, some because of their authors, some because of a combination of the two. *The Crowded Ways* is an example of a book of the third type.—*Christian Century.*

$1.00



THE CITY'S CHURCH

By H. Paul Douglass

Research Director of the Institute of Social and Religious Research, author of "The Church in the Changing City," "One Thousand City Churches," etc.

Dr. Douglass has written an interpretation that is, in many respects, a classic on the subject.—*Missionary Review of the World.*

$1.50

FRIENDSHIP PRESS, 150 Fifth Avenue, NEW YORK

Two Interesting Discussion Courses of Life and Religion For Young People Fifteen Years of Age and Over

JESUS AND THE PROBLEMS OF LIFE

and

JESUS' TEACHINGS

By Sidney A. Weston

Comment of a Student in the Reformed Church, New York

"I think these are the most interesting studies I've had in the Sunday school. I had always studied the same stories over and over every year, but they never had any reality, they were just Bible stories. But this year I have learned more about applying them, and also Jesus has become more of a human than just a remote God.

"It also brought the teachings of Jesus right down to the present and has helped me to see their relations to the modern problems. God has to me become more than just a vague something I took for granted."

Published in Two Bindings. Cloth, 65 cents; Paper, 35 cents

THE PILGRIM PRESS

14 Beacon Street, Boston — 418 S. Market Street, Chicago

Does Your Church Need Money?

Over 8500 Church Organizations have raised much-needed funds by the sale of—

GOTTSCHALKS METAL SPONGE

It cleans and scours everything. Does not sliver, rust or scratch. Keeps hands dainty. Write for information on this Money-Making Plan.

METAL SPONGE SALES CORPORATION
Dept. 108 Lehigh & Mascher Sts., Phila., Pa.

A *new hymnal*

THIS AUTUMN!

The spirit of this new day of unity and brotherhood breathes on every page of

HYMNS *of the* UNITED CHURCH

CHARLES CLAYTON MORRISON
AND HERBERT L. WILLETT
EDITORS

Hymns of many creeds are here, interpreting, however, but one faith. Wherever these hymns are sung the spirit of unity is deepened and Christians are drawn more closely together as they draw near to their common Father in united worship.

Ask for returnable copy, cloth or morocco, and plan to install Hymns of the United Church in your congregation.

Two Bindings:
Cloth and Half-Leather

The Christian Century Press
440 S. Dearborn Street
CHICAGO

both of them are nearer the Baptist doctrine than the followers of Alexander Campbell. Suppose the Campbellites have been drawing nearer the Baptist doctrine for 50 years. The fact remains that for over 50 years before they were fully as

Special Correspondence from the Southwest

Waco, Texas, August 15.

A MONUMENT to Rev. L. R. Millican, Baptist missionary to the cowboys, has just been erected near Paisano pass in the Davis mountains. Although he is above 75 years old, this man whose father came out to the southwest with Austin's colony, has been following the western frontier continuously in active Christian service for over 50 years, until now he is spending his ripest strength on the rim of Texas. A comrade in the ministry to the ranches, Rev. W. B. Bloys, Presbyterian, died a few years ago, and at Ft. Davis the cowboys have built an impressive monument by which his life and labors are commemorated. Perhaps more enduring memorials to these men, however, are those established by these gospel riders themselves—the annual camp meetings, one at Skillman's Grove by Bloys and another at Paisano by Millican. The latter meeting for 1929 has just been concluded. The ranchmen contributed some $10,000 cash with which to provide free entertainment for all who came, and frequently 1,500 at a single meal were served with steak, frijoles and other favorite foodstuffs. Dr. George W. Truett was the preacher. There were multitudes who professed conversion, and a touching spectacle was enacted at the altar of confession when a wealthy ranchman and a Mexican cook acknowledged their acceptance of Christ as Savior at the same time. Rev. Millican was reelected president.

Frontier Evangelists Are Honored

* * *

Mass Evangelism In Texas

Open air meetings have been unusually popular in this section this year. The Methodists have just concluded their great encampment at Mount Sequoyah in the Arkansas Ozarks at which several bishops were speakers, notably Bishop H. A. Boaz, of Little Rock, and Bishop Edwin H. Hughes of Chicago. The Presbyterians have maintained interesting statewide gatherings at Kerrville, in the hill country of Texas on the Guadalupe river. Baptists, in addition to Paisano, have had encampments attended by thousands at Palacios-by-the-sea, Christoval, Alto Frio, Leuders on the Upper Brazos, Woodlake, and Paloduro canyon in the Panhandle. Everywhere in the country districts revival meetings are in progress with marked success in mass evangelism. One denomination has set as a summer goal 50,000 souls won.

* * *

Prohibition and State Politics

Prohibition enforcement has lately been an unusually live topic in the southwest. A satirical writer, Owen P. White, ex-Texan, wrote for Collier's an article entitled "Dripping Dry Dallas," which aroused considerable resentment. The editor of the Texas Christian Advocate, organ of the Methodists, replied in satire even more keen. But the daily press outside the Texas metropolis has since given more notice to liquor raids under headlines of "dripping dry." The recent visit of Mrs. Mabel Willebrandt to Baylor university, where she delivered the commencement address and received an honorary degree, has accentuated interest in her syndicated articles on prohibition enforcement which are appearing at this time. Already, a year in advance of the nominations, no fewer than a dozen candidates for governor are announced, with prohibition as the major question in the campaign. The so-called "Hoovercrats," Democrats who carried Texas for Hoover, are undecided, some contending that they should return to the democratic fold, others urging that they remain out of the democratic primaries. In the meantime, Dr. J. B. Cranfill, long-time religious editor and one-time candidate for vice-president on the prohibition party ticket, has combined his Hoover paper, the Advance of Dallas, with a more ambitious venture, the Southern Advance of Houston, in an effort to create an independent bloc. Scarcely a minister is not openly expressive on the subject of state politics.

* * *

And So Forth

Dr. C. D. Johnson, head of the school of journalism in Baylor university, has become president of Ouchita college, Arkadelphia, Ark., and Frank E. Burkhalter, director of publicity for Southern Baptists, Nashville, Tenn., has succeeded him at Baylor. . . . Recognition of the southwest by the Disciples is seen in the fact that the retiring president of the international convention at Seattle was H. H. Rogers of Tulsa, while both the new treasurer and new secretary are Dallas men.

JOSEPH MARTIN DAWSON.

heretical on the design of baptism as any creed in the world. That would unchurch their organizations forever, so that the only way one of their members ever could get valid baptism would be to come to a regular Baptist church, and tell an experience of saving grace, and on such a statement get baptized into that Baptist church. To take all the Campbellites as they are into the Baptist fold would be to take into the Baptist fold that much unbaptized material. Also it would be to take in a great lot of un-Baptistic belief as to doctrine. We have too much of such stuff already."

Successful Church Union in Massachusetts City

Seven years ago two churches—the Second Baptist and the First Free Baptist—of Lawrence, Mass., were merged. They were located in the same block. Uniting, they erected a new $310,000 building, and called the new organization "Calvary church." During last year 119 new members united with the congregation; there is now a membership of 1353. The pastor, Rev. A. T. Foweler, preached in the Holloway Baptist church in London, during the summer, but is returning to his work in Lawrence this month.

New Teachers for Boston U. School of Religious Education

Pres. Daniel L. Marsh, of Boston university, announces as additional members of the faculty of the school of religious education of the university, the following: Dr. Howard M. LeSourd, who has been professor of religious education at Duke university since 1927; Rev. Warren T. Powell, since the war connected with the board of Sunday schools of the Methodist church; Dr. Charles R. Zahniser, for the past 16 years executive secretary of the Pittsburgh council of churches; Dr. Stephen H. Fritchman, a graduate of Union seminary. The four new appointees will direct a significant part of the 130 courses to be made available under the school's new program. Dean Henry H. Meyer formally took over the work of reorganizing the school's program early in July. All but one of the professors who have been serving the school of religion have been retained.

Princeton Seminary Loses Three Professors to New Fundamentalist School

The Presbyterian Banner reports that Dr. J. Gresham Machen, Dr. Oswald T. Ellis and Dr. Robert Dick Wilson are leaving Princeton theological seminary faculty to enter that of the new Westminster seminary, which will be opened in Philadelphia as a protest of the fundamentalist leaders against the formation of a single board of control at Princeton. Dr. Wilson has asked for his release from further service at Princeton, having reached retirement age. Dr. J. H. Snowden, editor of the Banner, says in a recent issue of his paper that the founders of Westminster seminary are "separatist factionists" who are "raising a false cry" and that it will be better for the Presbyterian seminary at Princeton to have the non-Presbyterian students withdraw and join Westminster. Dr. Snowden says it is to be expected that

On All Best-Seller Lists because it has proved "one of the most helpful and thoughtful books of this generation."

A PREFACE to MORALS

By Walter Lippmann

At bookstores $2.50

The Macmillan Co.

Pulpit Gowns
and Choir Vestment
Custom Tailoring
FOR CLERGYMEN
Pulpit Hangings and Bookmarkers
Cox Sons & Vining
131-133 East 23rd New York City

The 20th Century Quarterly

Thomas Curtis Clark
Editor

Department Contributors
Helen Barrett Montgomery
Charles Stelzle
Ernest Bourner Allen
John R. Ewers
Herbert L. Willett, Jr.
Roy L. Smith
James M. Stifler

Your School of 500 should use 250 copies.
Your School of 300 should use 125 copies.
Your School of 200 should use 100 copies.

Now beginning its 12th year of useful service

Some reasons for its success and popularity:

It sincerely strives to meet the problems of today with a living, throbbing gospel.

It does not propagandize for any denomination.

Its spirit is worldwide, rather than provincial.

Every paragraph counts—there is no padding.

It is scholarly—every contributor has the educational point of view.

It is vitally interesting—it speaks in the language of the average person.

It is no longer an experiment—its worthwhileness is now universally recognized.

Its discussions are based directly upon the Bible—it follows the International lessons.

It is put out in handy form—it fits the pocket!

The Twentieth Century Quarterly covers The International Lessons in fresh interesting fashion. For Adult Young People's, Older Intermediate Classes, and Home Departments.

Ask for free sample copy and decide now to adopt the Quarterly in your class—or school—this autumn.

The 20th Century Quarterly
440 S. Dearborn St. Chicago.

I want a sample copy of your Quarterly, as I am considering it for my class (school)

Name.....

Address.....

a number of the present Princeton students will go over to the new seminary, "as 45 per cent of them are non-Presbyterians, mostly fundamentalists, Baptists and Methodists from the south." Dr. James E. Clarke, editor of the Presbyterian Advance and a member of the Presbyterian board of Christian education, says of the new Westminster seminary: "It is doubtful whether such an institution as the new seminary could properly be called a Presbyterian seminary, for Presbyterianism is built upon principles which are not exclusive but inclusive. Princeton will doubtless go steadily forward as the theological seminary of the Presbyterian church; and some of its friends will feel that it may be fortunate if it is able to concentrate more of its attention and funds upon the thorough training of men for our own ministry, even if some of its large percentage of students from other denominations choose to go elsewhere."

Religious Book Publication Increases

During 1928 there were 766 religious books published, an increase of 200 over the preceding year.

Two Biblical Cities Found In Palestine

Discovery of two Biblical cities of Judea, Beth-Pelet and Gerar, is announced by Sir Flinder Petrie, well-known Egyptologist who for two seasons has been directing an archeological expedition at Tell Fara, 18 miles south of Gaza. The work of Dr. Petrie is being carried on to correlate the ancient history of Palestine with that of the land of the Pharaohs. Beth-Pelet, a description of which is to be found in the book of Joshua, was a well-known military center from which King David drew half his bodyguard. It was in Gerar that Abimelech settled. Sir Flinder has been able to determine that 19 out of 38 areas mentioned in the book of Joshua retain their Old Testament names.

"A forceful, searching criticism of a divided Christendom"
(*Boston Transcript*)

Peter Ainslie's

The Scandal of Christianity

THE SIGNIFICANCE of this new book is in the fact that Dr. Ainslie is saying here what tens of thousands of thoughtful Christians are thinking, but have not grace to express. Dr. Ainslie is the right man to voice this conviction. For more than a quarter-century he has been a Prophet of Chrisitan Unity. His name is known throughout the land.

"It is a serious indictment of our Christianity. Dr. Ainslie does not mince words, though he is careful never to be abusive." The Living Church.

"A powerful plea for Christian unity. Dr. Ainslie goes at his task with the scalpel of a surgeon." The Presbyterian Advance.

"A frank and honest effort to lay upon the hearts of Christians everywhere the necessity of abandoning denominationalism. What a thing if this book could be put into the hands of every churchman!" Zion's Herald.

"Dr. Ainslie has an honesty of conviction, a courage of utterance, a fierce passion of idealism, which stir the heart." John Haynes Holmes, in New York Herald-Tribune.

This year, 1929, brings news of great denominations planning early union. This book states the principles that will guide in arriving at the goal. **$2.00**

Christian Century Book Service
440 S. Dearborn St. Chicago, Ill.

Which books of the 100 LIST *(See opposite page) are* NOT *in Your Permanent Library?*

Select 3 or 4 which are not, and order herewith by number, for Early Autumn reading.

THE CHRISTIAN CENTURY BOOK SERVICE, 440 So. Dearborn Street, Chicago, Ill.

Please send { ☐ Check enclosed / ☐ and Charge } the following books:

Of the 100 List Nos.....

.....

Also.....

.....

.....

My Name.....

Address.....

BOOKS RECEIVED

Catholicism and Christianity, a Vindication of Progressive Protestantism, by Cecil John Cadoux, with foreword by J. Vernon Bartlett. The Dial Press.

Pioneer Heroes, by J. Walker McSpadden. Crowell, $2.00.

Mount Vernon and the Washington Family, by C. Hale Sipe. 5th edition. Ziegler Printing Co., Butler, Pa.

The Art of Straight Thinking, by Edwin Leavitt Clarke. Appleton, $3.00.

The Tragic Era, the Revolution after Lincoln, by Claude G. Bowers. Houghton, Mifflin & Co., $3.00.

The Attic Child, by Lucile Morrison. Stokes, $1.75.

Human Factors in Cotton Culture, by Rupert B. Vance. University of North Carolina Press, $3.00.

What Do We Mean by God? by C. H. Valentine. Macmillan, $2.00.

Wertheim Lectures on Industrial Relations, 1928, by Otto S. Beyer, Jr., and others. Harvard University Press, $3.00.

Little Kin Chan, by Berthae Harris Converse, Friendship Press, $1.25.

Brooks-Bright Prize Essays, 1929, with an introduction by John H. Finley. Brooks-Bright Foundation.

Shepherd of Israel, by Leonora Eyles. Harcourt, Brace & Co., $2.50.

A Modern Comedy, by John Galsworthy. Scribners, $2.50.

After Mother India, by Harry Field. Harcourt Brace & Co., $3.50.

The Tree Named John, by John B. Sale. University of North Carolina Press, $2.00.

The Scofield Reference Bible with Encyclopedic Dictionary. New edition. Oxford University Press.

Common Sense Christianity, by Judson S. West. Christopher, $2.00.

Teaching Christianity, by E. Morris Fergusson. Revell, $1.50.

Neighbor India, by Agnes Rush Burr. Revell, $2.00.

Sham, by Joseph Hocking. Revell, $2.00.

Students' Bible Guide and Helps, by James R. Kaye. John A. Dickson Pub. Co., $7.00.

Book Guidance

THIRTEEN YEARS OF BOOK EXPERIENCE

A wealth of book experience is back of the book guidance of the Christian Century Book Service—postage prepaid—satisfaction—cash or charge—participating coupons.

Users of The Christian Century Book Service indicate the strength and popularity of books by the extent of their purchases. Such figures are in themselves book wind-vanes. Out of our sales records of the past decade has come this list of

100 CREATIVE BOOKS

[Revised to date]

1 Assurance of Immortality, Fosdick, $1.
2 Abingdon Commentary, Eiselen, etc., Edits., $5.
3 Affirmative Religion, Garrison, $2.
4 American Pulpit, The, Morrison Edit., $2.50.
5 Adventurous Religion, Fosdick, $2.
6 Beliefs That Matter, Brown, $2.75.
7 Book of Modern Prayers, McComb Edit., $1.50.
8 Character of Paul, The, Jefferson, $2.25.
9 Christ of the Indian Road, Jones, $1.
10 Catholicism and the American Mind, Garrison, $2.50.
11 Creation by Evolution, 24 Scientists, $5.
12 Christlike God, The, McConnell, $1.75.
13 Christ at the Round Table, Jones, $1.50.
14 Christian Belief in Immortality, Snowden, $1.50.
15 Church's Debt to Heretics, Jones, $2.
16 Christianity and the Social Crisis, Rauschenbusch, $1.75.
17 Church of the Spirit, The, Peabody, $2.
18 Current Christian Thinking, Smith, $2.
19 Daily Altar, The, Willett-Morrison, $1.
20 Does Civilization Need Religion, Niebuhr, $2.
21 Experience and Nature, Dewey, $3.
22 Evolution for John Doe, Ward, $3.
23 Ethical Teaching of Jesus, Scott, $1.
24 Fundamental Ends of Life, Rufus Jones, $1.75.
25 Faith of Modernism, The, Mathews, $1.50.
26 Five Portraits of Jesus, Clow, $2.
27 Goodspeed's New Testament, $1.
28 Golden Bough, The, Fraser, $5.
29 Human Nature and Conduct, Dewey, $2.25.
30 Human Nature and Its Remaking, Hocking, $4.
31 History of the Christian Church, Walker, $3.50.
32 How to Teach Religion, Betts, $1.
33 Idea of the Holy, Otto, $2.50.
34 Is God Limited? McConnell, $2.
35 Imperishable Dreams, Hough, $1.75.
36 I Believe in God, Royden, $2.
37 Impatience of a Parson, Sheppard, $1.
38 Jesus and Our Generation, Gilkey, $2.
39 Jesus of History, The, Glover, $1.50.
40 Jesus in the Experience of Men, Glover, $1.50.
41 Jesus, Man of Genius, Murry, $2.50.
42 Jesus: A New Biography, Case, $3.
43 Jesus of Nazareth, Klausner, $4.50.
44 Jesus on Social Institutions, Mathews, $1.50.
45 Leaves from the Notebook of a Tamed Cynic, Niebuhr, $2.
46 Life of Prayer in World of Science, Brown, $2.25
47 My Idea of God, J. F. Newton Edit., $2.50.
48 Master, The, Bowie, $2.50.
49 Meaning of Faith, The, Fosdick, $1.35.
50 Man's Social Destiny, Ellwood, $2.
51 Methods of Private Religious Living, Wieman, $1.75.
52 Meaning of Prayer, The, Fosdick, $1.15.
53 Modern Use of the Bible, Fosdick, $1.
54 Moffatt's Bible, James Moffatt, $3.50.
55 Motives of Men, The, Coe, $2.50.
56 Modern Worship, Vogt, $2.
57 Mind in the Making, Robinson, $1.
58 Nature of the World and of Man, 16 U. of C. Professors, $5.
59 Nature of the Physical World, Eddington, $3.75.
60 Nature Sermons, Jefferson, $1.50.
61 Outline of History, Wells, $7.50.
62 Old Testament: An American Translation, Smith Edit., $5.
63 Outlawry of War, The, Morrison, $3.
64 Outspoken Essays: Series I and II, Inge, $2.25 ea.
65 Our Economic Morality, Ward, $2.50.
66 Preaching Values in New Translations, Luccock, $2.
67 Present Day Dilemmas in Religion, Gilkey, $1.50.
68 Paul of Tarsus, Glover, $2.
69 Personal Religion and Life of Devotion, Inge, $1.
70 Quotable Poems, Clark-Gillespie, $2.50.
71 Religion in an Age of Science, Burtt, $1.50.
72 Religion of the Spirit, Tittle, $2.
73 Reconstruction of Religion, The, Ellwood, $2.25.
74 Religious Experience and Scientific Method, Wieman, $2.25.
75 Religion and Rise of Capitalism, Tawney, $3.50.
76 Religion in the Modern World, Randall, $1.50.
77 Reality in Worship, Sperry, $2.50.
78 Religious Perplexities, Jacks, $1.
79 Reality, Streeter, $2.50.
80 Religious Thought in Last Quarter-Century, Smith Edit., $3.
81 Religion of Jesus, The, Bundy, $2.50.
82 Reasonableness of Christianity, Macintosh, $1.50.
83 Religion of Jesus and Faith of Paul, Deissmann, $2.
84 Religious Foundations, R. Jones Edit., $1.
85 Religion, Ames, $3.
86 Scandal of Christianity, The, Ainslie, $2.
87 Story of the New Testament, Goodspeed, $1.50.
88 Science in Search of God, Mather, $2.
89 Science and Religion, Thomson, $2.
90 Story of Philosophy, The, Durant, $5.
91 Stream of History, The, Parsons, $5.
92 Shoddy, Brummitt, $2.
93 Science the False Messiah, Ayres; $3.
94 This Believing World, Browne, $3.50.
95 What to Preach, Coffin, $2.
96 What and Why in China, Hutchinson, $1.
97 What and Where Is God, Swain, $1.50.
98 Wrestle of Religion With Truth, Wieman, $2.50.
99 Whither Mankind, C. A. Beard Edit., $3.
100 World's Great Religious Poetry, Hill, $2.

Check your library against this list. These 100 Books you should own.

Use coupon on opposite page and fill in the gaps in Your Library

Christian Century BOOK SERVICE
440 S. Dearborn St.
CHICAGO

TWENTIETH CENTURY LOVE POEMS

Compiled by
CAROLINE MILES HILL

You will find here the moods, urges, heights, depths and breadths of love as in the love poetry of other centuries. Forms of expression have changed; *colors* of another period are evident. But all the intensities of love emotions — sun-flooded, wind or rain-swept — are as vividly set before you here by these new favorites as by the old.

Heart throbs of humans do not seem to change. Here are the throbs of *love aflame — of love reveries — of love victorious — of love rebellious — of ashes of love — of mystic love.* No more rapturous love poetry has ever been written than some of the poems of Angela Morgan, Sarojini Naidu, Edward Sapir, Blanche Shoemaker Wagstaff and Lucia Trent.

Arranged in Six Groups

•

LOVE AFLAME
LOVE REVERIES
LOVE VICTORIOUS
LOVE REBELLIOUS
ASHES OF LOVE
MYSTIC LOVE

•

Ready at bookstores or from the publishers on September 10 at $2.50

THE SCANDAL OF CHRISTIANITY
by Peter Ainslie — $2.00

"A blazing, blistering excoriation of the whole denominational system."—The Survey.

LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC
by Reinhold Niebuhr

Already in its 2nd printing.

$2.00

QUOTABLE POEMS
Now in its 12th to 15th thousand — $2.50

Also available in a beautiful leather binding at $5.00.

AT BOOKSTORES or from the PUBLISHERS

Willett, Clark & Colby — Publishers
440 S. Dearborn St., Chicago—200 Fifth Ave., New York